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# Act of Dedication of the Human Race to Christ the King

Sacred Apostolic Penitentiary

[On July 18, 1959 (*Acta Apostolicae Sedis*, 51 [1959], 595-96), the Sacred Apostolic Penitentiary issued a new text of the act of dedication of the human race to the Heart of Christ the King. The text has been revised according to the directives of John XXIII who has also accorded a number of indulgences to the revised prayer. The following is a translation of the new text of the prayer together with the indulgences granted for its recital.]

**S**WEET JESUS, Redeemer of the human race, look down upon us humbly kneeling before Your altar.<sup>1</sup> We are Yours and Yours we wish to be; but in order to be still more firmly united to You, today each one of us freely dedicates himself to Your most Sacred Heart. There are many indeed who have never known You; many others have rejected Your commandments and have repudiated You. Be merciful to all of them, O kind Jesus, and draw them all to Your holy Heart. Be king, O Lord, not only of the faithful who have never abandoned You, but also of the prodigal children who have left You; bring them back quickly to their Father's house lest they die of misery and hunger. Be king of those who have been deceived by erroneous ideas or have been separated by discord; bring them back to the harbor of truth and to the unity of faith so that soon there may be a single fold and a single shepherd. Bestow upon Your Church, O Lord, security, liberty, and safety; give to all nations the tranquillity of order; and grant that from one pole of the earth to the other there may ring out the cry: Praise to the divine Heart which brought forth our salvation; to It be glory and honor forever. Amen.

July 18, 1959

His Holiness, John XXIII, after abrogating the prayer as given in the *Enchiridion Indulgentiarum* [*Manual of Indulgences*], 1952, n. 271, graciously granted the following indulgences: 1) A partial indulgence of five years to the faithful who devoutly recite the above act of dedication with contrite heart. 2) A plenary in-

<sup>1</sup>When the prayer is recited outside a church or oratory, "in Your presence" should be said instead of "before Your altar."

## ACT OF DEDICATION

dulgence once a month, if they have recited the prayer devoutly every day for a whole month, provided they go to confession, receive Communion, and make a visit to a church or a public oratory. 3) The faithful may gain a partial indulgence of seven years if on the Feast of Christ the King they are present in any church or oratory, even a semi-public one (in the case of those legitimately attending it), when the act of dedication to the Sacred Heart of Jesus according to the formula given above and the Litanies of the Sacred Heart are recited before the Blessed Sacrament solemnly exposed; moreover, they may gain a plenary indulgence if, besides fulfilling the above conditions, they have gone to confession and Communion. All contrary provisions notwithstanding.

N. Card. CANALI, Major Penitentiary

L. ✠ S.

I. Rossi, Secretary

## Living Waters

Frederick Power, S. J.

**P**IUS XII in his encyclical *Haurietis aquas* on devotion to the Sacred Heart urges us to "study diligently the teachings of Scripture, the fathers, and the theologians—the solid foundations on which devotion to the Sacred Heart of Jesus rests." For the Holy Father is "firmly convinced that we can rightly and fully appreciate the incomparable excellence and inexhaustible store of heavenly gifts of this devotion only when we study its nature in the light of divinely revealed truth."

The encyclical itself begins with a text from Isaiah: "You shall draw waters with joy out of the Saviour's fountains" (Is 12:3). A few lines further on the Holy Father returns to the idea of the "Saviour's fountains" when he refers to the scene in the Temple at Jerusalem on the Feast of Tabernacles as recorded in John's Gospel, Chapter 7:37-39. The words of our Lord on this occasion are numbered among the principal texts which establish the biblical foundation of the devotion. A closer study of this text will be most rewarding and will reveal the appropriateness of the text as the general theme of the encyclical.

When the Feast of Tabernacles was at hand, our Lord had declined to go to Jerusalem with His relatives but afterwards went up by Himself "not publicly but as it were privately."

The Feast of Tabernacles was held towards the end of September after the grain harvest and the vintage and the gathering of the autumn fruit crop. Originally an agricultural festival instituted to give thanks to God for the fruitfulness of the soil, it later included the commemoration of the forty years spent by the Hebrews in the desert. In memory of the latter event all Jews of free status except the sick, women, and children lived for the week in huts made from the leafy branches of trees. These huts reminded them of the tents or tabernacles pitched in the wilderness of Sinai, a period kept ever fresh in their minds as one in which God gave them the great gifts of the manna and of the water from the rock. The desert ever afterwards remained in Jewish tradition as the place of God's protective presence.

Two elaborate ceremonies added to the gaiety of the feast: the procession to the fountain of Siloe and the torch-light illumination of the Women's Court. It is the first of these ceremonies that is of interest for the present article.

Each morning the multitude organized into a procession. The people lined the route leading to the pool of Siloe and crowded into the Temple and the surrounding courtyards and porches. Then a procession of priests and Levites descended the valley as far as the pool of Siloe. Those assisting at the ceremony held a citron fruit in the left hand and in the right a palm branch twined with shoots of myrtle and green willow. The Levites chanted the group of festive psalms called the great Hallel; and the multitude, keeping time with the refrain, vigorously waved the fruit and palm branch in token of joyfulness and triumph.

The officiating priest carried a golden ewer, and at the pool of Siloe he filled it with water to carry back to the altar of holocausts. This liturgical act was both a commemorative symbol and a dramatized hope. It recalled the miraculous water that gushed forth from the rock of Horeb beneath the rod of Moses, and it was a figure of the outpouring of graces proper to Messianic times. As the celebrant drew the water of Siloe, the choir repeated the verse of Isaiah: "You shall draw water with joy out of the Saviour's fountains" (12:3), a verse which refers to the blessings promised for the days of the Messiah.

This symbol of a spring bursting forth and of water flowing from a fountain was well known to those present, for it is one of the most frequent in the Bible; and in a land afflicted by drought and water scarcity, it was a readily understood symbol of divine blessings. Accordingly, the miraculous event in the desert, when Moses struck the rock with his rod and water gushed forth, was remembered with gratitude in the people's liturgical ceremonies. Moses himself had prayed before the Ark of the Covenant: "O Lord God, hear the cry of this people and open to them thy treasures, a fountain of living water, that being satisfied they may cease to murmur" (Num 20:6). In this text and elsewhere in Scripture "living water" is water flowing from a spring as opposed to the stagnant water of cisterns.

It was this symbol of living waters that the prophets used to signify divine blessings. Jeremiah even calls God the fountain of living waters: "For my people have done two evils. They have forsaken me, the fountain of living waters, and have digged to themselves cisterns, broken cisterns that can hold no water" (Jer 2:13). In the last part of the book of Ezekiel, the prophet describes the vision of the holy waters issuing from all sides of the Temple. The desert through which they flow becomes extremely fertile; the trees on their banks have healing power and bear fresh fruit

monthly. Such is the virtue and dynamism of Yahweh's holy presence in the Temple that it radiates grace and blessings over the land. Zechariah, too, in speaking of the time of the Messiah, remarks: "In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem" (Zech 13:1).

The prophets, then, looked on water poured out upon parched land as an image of the new spirit that was to be characteristic of the time of salvation. In the words of Isaiah: "I will pour out waters upon the thirsty ground, and streams upon the dry land; I will pour out my spirit upon thy seed, and blessing upon thy stock" (Is 44:3).

In these texts we see some examples of how the blessings of God and the future blessings of the Messianic era are portrayed under the symbol of living waters, and the passages provide some introduction to the scene in Jerusalem on the last day of the Feast of Tabernacles.

After the drawing of the water the procession wended its way up the slope from the pool of Siloe, the officiating priest carrying the golden pitcher of water, the Levites chanting psalms, and the crowd singing the refrain. As the procession approached the temple, the people became more enthusiastic, shouting out their response of Hallelu-Yah—Praise Yahweh—with ever greater vehemence. It was in this way that they manifested their deep-felt conviction that Yahweh was their own God who had brought them out of the land of Egypt and had led them safely through the desert.

The procession went up to the altar of holocausts just at the moment when the parts of the victim immolated that day were being placed upon it. The priest was greeted by the sacred trumpets and was met at the altar by another priest carrying the wine for the libations. While the people continued their enthusiastic shouting, the two pitchers were emptied into conduits that led to the foot of the altar. By this libation it was intended to thank God for the two occasions when He made water flow from a rock to satisfy the thirst of His people in the wilderness. By the same rite the attention of the people was directed to the Messianic promise of living waters and also to the expectation of the fulfillment of the promise which was symbolically signified. For the people were expecting a Messiah who would bring salvation and who was to be another Moses.

When the liturgical rite was finished and the singing ended, a silence descended over the throng. Our Lord, who had been

present among the crowd, now took advantage of this opportunity to reveal His true mission. Mounting a step he cried out to the Jewish people: "If anyone thirst, let him come to me and drink; he who believes in me, as the Scripture says, 'From his heart there shall flow rivers of living water.'" By these words He revealed Himself as the one in whom all the abundant graces of the Messianic period are to be found, the object of the Messianic expectation, the Messiah himself. He is the rock from which the water of life flows; indeed, He is the fountain itself. He is the spring from which anyone who thirsts may quench his thirst. The effect of faith in Him would be the reception and communication of living water.

This text requires the explanation of two important points. First, the text as a whole has been interpreted in two ways: that the fountain of living water flows from the one who believes in Christ, or that the fountain flows from Christ, the one in whom we believe. The Holy Father understands the text in the second way in his encyclical; this use, without doubt, holds the richest and profoundest sense, one more in agreement with the Old Testament prophecies given above. It is also more in agreement with the theology of St. John.

Secondly, an explanation must be given for the use of the word *heart* in the text. The Latin edition of the encyclical follows the Vulgate version of the text, the literal translation of which would be: "Out of his belly shall flow rivers of living water." The Latin phrase used is *de ventre eius*, which literally means "out of his belly." This translation would also be a literal translation of the Greek and Aramaic versions of the text. The translation, however, would not be a correct interpretation of the idea intended. Those who are experts in the Aramaic language agree that for the Hebrews the viscera or the belly was regarded as the seat of the emotions in the same way as we regard the heart. Accordingly a proper translation of the phrase used by our Lord would be "from his heart." Such a translation, though not a literal one, is the proper way to express the idea in terms we understand today. It is what our Lord meant, though He expressed it in the idiom of His own day. It is with this understanding that authorities place this text among the fundamental texts of Scripture regarding devotion to the Sacred Heart.

On this occasion of our Lord's revelation of His Sacred Heart, He appeals to Scripture as being fulfilled in His person. He does not refer to one particular text but rather to that whole class of



texts from the Old Testament which we considered earlier. The people who heard these words could take only one meaning: The man before them was definitely claiming the fulfillment of these prophecies in Himself; He was claiming it and at the same time promising untold blessings to those who would recognize this claim.

Certainly St. John is impressed by the words, for he pauses to comment upon them. He tells us that they were prophetic and that they were fulfilled in the final glory of our Lord which, for John, is our Lord's passion, death, and subsequent transfiguration: "He said this, however, of the Spirit whom they who believed in Him were to receive; for the Spirit had not yet been given, seeing that Jesus had not yet been glorified" (Jn 7:39). The Spirit here means the Holy Spirit and includes the abundance of Messianic goods and the gifts of redemption which the Holy Spirit brings to those who believe in Christ. But before the living water would flow, Christ had to be glorified; this was a condition that had yet to be fulfilled.

That our Lord's glory was concerned with His passion is seen in His priestly prayer after the Last Supper: "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, even as thou has given him power over all flesh, in order that to all that thou hast given him he may give everlasting life" (Jn 17:2). By sacrificing Himself the Redeemer would cause the Spirit to flow and to open up the "fountain of living water." And this would happen when at the death of the Messiah His Heart would be pierced with a lance. The life-giving power of the living waters would find its source in the Blood of Christ as it gushed forth from the wounded Heart of Christ.

It is, however, necessary to make here some distinctions between the piercing of Christ's side and the pouring forth of the Holy Spirit. The piercing is not of the same nature as the visible mission of the Holy Spirit on Pentecost. Nevertheless there is an ancient tradition, attested to among others by St. Augustine, that the Church was born from the pierced side of Christ. As Eve was taken from the side of the sleeping Adam, so also the Spouse of Christ, the Church, sprang from the pierced side of the dead Christ, the new Adam in His sleep of death being the source of the new Eve, the Church. And this Church is the Mystical Body of Christ whose soul is the Holy Spirit.

That the living waters promised to those who believe in Christ spring from the pierced side of the dead Saviour is also attested to by the common interpretation that for John the water and blood are signs of the sacraments of Baptism and the Holy Eucharist. In his encyclical Pius XII puts it this way: "From this wounded Heart the grace of the sacraments, from which the children of the Church draw supernatural life, flowed most profusely . . . ." And the Holy Spirit is included in the sacrament of Baptism, for the new birth to be effected by Baptism is brought about by "water and the Spirit" as our Lord told Nicodemus.

So it is that the prediction of John in Chapter 7 concerning the flowing rivers to come after Christ's glorification was fulfilled when on the cross a soldier "opened his side with a lance, and immediately there came out blood and water" (Jn 19:34). The streams of blood and water are certain signs that now have been fulfilled the Scriptural prophecies of Messianic grace. Now the living water has begun to flow; now the Spirit is given, but only in blood; grace is given but only from the pierced Heart on the cross. Unless the spiritual rock that is Christ had been struck, the waters would not have come forth.

And John in his Gospel insists that this incident of the soldier declining to break our Lord's legs and instead opening His side was a momentous event. He emphasizes his own role as an eye-witness of the event: "And he who saw it has borne witness, and his witness is true: and he knows that he tells the truth, that you also may believe" (Jn 19:35). And he puts further emphasis on the event by telling us that by it two prophecies were fulfilled: "Not a bone of him shall you break," and "They shall look upon him whom they have pierced."

The first of these prophecies speaks of the paschal lamb. Now in the concluding events of the passion of Christ it is fully revealed that Christ is the true Lamb of God; accordingly none of His bones were broken. This symbol of the Lamb recalls the magnificent theology of the Apocalypse concerning the "Lamb who was slain" (Apoc 5:12). In the Lamb we see the Old Testament prophecies of the Messiah who suffers and is glorified in His sufferings: "The Lamb . . . is the Lord of Lords and the King of Kings" (Apoc 17:14). The redeemed are the "bride, the spouse of the Lamb" (Apoc 21:9). In the blood of this Lamb the faithful are able to be cleansed—to be filled with the living waters of the Spirit. And from the fact that the rivers flow forth from the



wounded Heart of the Lamb, we are led to those passages in the Apocalypse which depict the fulfillment of the prophecies of Isaiah and Ezekiel: "For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, and God will wipe away every tear from their eyes" (Apoc 7:17); "... he showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb" (Apoc 22:1). Thus the act of redemption is enshrined, as it were, in a celestial garden and the redeemed are forever made joyous at the Saviour's fountains.

The second prophecy, which is concerned with the piercing of our Lord's side, is from Zechariah: "And I will pour out upon the house of David and upon Jerusalem the spirit of grace and of prayers: and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for an only son" (Zech 12:10). In this passage God speaks about Himself. As man, He will be the first-born, one for whom they mourn and weep and at whom they gaze although they have pierced Him. God Himself in His human nature brings about the redemption and is the one who gives the living water of the Spirit. He pours forth the Spirit at the moment when the lance opens His Heart. At that moment the Spirit begins to flow and the Messianic work will be prolonged to the end of time when Jesus will come again in glory. In the words of the Apocalypse: "Behold, he comes with the clouds, and every eye shall see him, and they also who pierced him" (Apoc 1:7).

Our Lord, then, standing above the throng gathered for the Feast of the Tabernacles, revealed Himself as the long awaited Messiah, the rock of salvation, the fountainhead of all the blessings of the Messianic times. For the most part, He was not accepted. A few believed in Him, so John tells us, but only a few. For He is the "stone which the builders rejected."

But He is also the rock which will be struck anew for the salvation of the newly chosen people. He will give of His substance to give birth to the new people that He will acquire for Himself. From His pierced side will spring the fountain of eternal life, the rivers of living waters, the Spirit of love, the Church, the new Jerusalem, Baptism and the other sacraments, all the graces of the "last days." The Litany of the Sacred Heart sums it all up in the invocation: "Heart of Jesus, fountain of life and holiness."

## A Catechism on Obedience of Judgment

Paul W. O'Brien, S. J.

**Q** What are the necessary presuppositions for every act of obedience?

A. That the superior has authority and that *what* he commands is not certainly sinful.

Q. Could the superior sin while commanding something not sinful?

A. Yes, through sinful motives, for example, envy, injustice, or serious imprudence.

Q. What is the formal motive of obedience?

A. Authority.

Q. Is obedience an act of the will or intellect?

A. Obedience of the will is an act of the will; obedience of judgment is formally an act of the intellect, but like faith, is commanded by the will.

Q. What is obedience of judgment?

A. The conforming of my judgment to the judgment of the superior because he has authority.

Q. To what judgment do I conform?

A. Not necessarily to his *theoretical* (speculative) judgment, that is, something to believe, but to his *practical* judgment, that is, something to do. The Abbot John did not have to *believe* that the dry stick would grow into a tree; he had only to believe that God wanted him to water it (for His own mysterious reasons).

Q. How would you express this practical judgment?

A. Given the order of the superior, I must judge that this is what God wants done (that is, God sanctions with His authority the perhaps mistaken decision of my superior) and that it is best according to the ultimate mysterious plan of God (not necessarily best for the immediate purpose intended by the superior).

Q. When I cannot agree with the speculative judgment of the superior and must carry out his practical judgment, how should I obey?

A. Not just materially, by merely executing the order (and in such a way as to sabotage the project, emphasizing and dis-

playing the weakness of the order, proving the superior wrong); but loyally entering into his views (without blinding myself to his error), covering up its weaknesses before the public, trying my best to make it succeed.

Q. Should I judge the order of the superior to be the will of God because of the *reasons* of the superior?

A. No, but only because he has authority.

Q. Then obedience of judgment does not imply that I agree with the *reasons* of the superior?

A. No, it does not imply this.

Q. Is it possible to have perfect obedience of judgment and the firm assurance that the superior's order is the will of God for me, while still hesitating over the *reasons* of the superior?

A. Yes. Obedience is specified by authority, not by *reasons*.

Q. Will my obedience of judgment be more perfect in proportion as I bring myself into agreement with the *reasons* of the superior?

A. No, though the *desire* to agree will indicate a more perfect disposition.

Q. Then why try to make my reasons agree with the *reasons* of the superior?

A. It helps remove the psychological obstacles to obedience of judgment and chiefly of execution. It is easier to act if humanly speaking I agree with the policy. It is the proper disposition in the face of God's representative.

Q. Do I suspend my act of perfect obedience of judgment while I am trying to bring myself to agree with the *reasons* of the superior?

A. No, no more than you suspend your act of faith while you study your catechism or theology.

Q. When I have brought myself to agree with all the *reasons* of the superior, do I have more assurance of doing God's will?

A. No. The security that comes from authority (in the line of faith) will always be sufficient and greater than that which comes from the weight of human reasons. (Actually both the superior and I may be agreeing in wrong reasons.)

Q. What is "blind obedience"?

A. Supposing the two presuppositions of all obedience, I blind myself to the qualities and *reasons* of my superior, that is, I *exclude the consideration* of these *reasons* and motivate my obedience by authority alone.

Q. What is the difference between obedience of judgment and

blind obedience?

A. There is no difference in the act of obedience. But while obedience of judgment merely states the *fact*, blind obedience connotes the *approach*: the exclusion of the consideration of the *reasons*.

Q. Is blind obedience a *help* to obedience of judgment?

A. Yes. It makes obedience of judgment easier and safer for though I could have perfect obedience of judgment while considering, and even while rejecting the *reasons*, still it is much easier to by-pass these *reasons* and look simply to authority.

Q. Is blind obedience always better?

A. No. Even though easier and safer, it is often good and sometimes necessary to consider the *reasons* of the superior (even while excluding them from the motivation of obedience), for they may: (a) help me to profit by the experience of my elders, (b) enlighten me on the spirit of my community, (c) be necessary to relieve psychological blocks to action, (d) be necessary for the understanding of the mind of the superior in view of carrying out his order more intelligently.

Q. What should be my attitude toward the *reasons* of the superior?

A. I should be well-disposed towards them. They are given to help me. I should use them as far as they help. If they trouble me, I should prescind from them and practice blind obedience. But even while using them, I should keep them in second place and unite myself to God through authority.

## The Theology of Religious Women

Yves M.-J. Congar, O. P.

This article was a conference given July 10, 1958, to a convention of French priests charged with the care of religious women. It will appear as a chapter in a book to be entitled *Le rôle de la religieuse dans l'Eglise* (Paris: Cerf, 1960), a volume in the series *Problèmes de la religieuse d'aujourd'hui*. The article was first printed in *Supplément de la Vie Spirituelle* (1959), 316-42. The present translation is by John E. Becker, S.J.

### Basic Notions: The Church and the World

THE WORLD was set on its way as a reality by the creative act. Its story is humanity's quest to "be fruitful and multiply; fill the earth and subdue it" (Gen 1:28). For all practical purposes, the world, the temporal, history, the drive to civilize are equivalent ideas; the reality they have in common is the effort of man to perfect himself by subjecting, for his advantage, the resources inherent in himself and in material creation. And this effort has a direction, a direction which is completely dependent on the facts of Adam's existence: he was at one and the same time both image of God and sinner. As Tennyson said very well, it is only at the end of this great adventure that one can say that man is complete.

The Church is something other than this inherent movement of the world or of history even if, as is the case, she envelops it and ultimately guarantees it. For she does not emerge out of the resources deposited within the first creation. She is placed in the realm of reality by a new initiative of God, properly supernatural, that is to say, an initiative in which God commits and gives Himself (this is the meaning of grace). She is an order of sanctity and sanctification positively instituted from above, a creation of the divine positive law issuing from the priestly, prophetic, and redemptive kingship of Christ. Still she has her existence and, as it were, her proper stability within human societies. Divine institution that she is, she herself creates and shapes according to her needs and her spirit institutional forms proper to herself.

On the other hand, the Church is not made to be an end in herself. She is made for God and for the world — even for the world, to save it by the grace which God has given her to dispense:

"In it [the faith of the Church] is contained union with Christ."<sup>1</sup> The Church is a new creation of God, and a supernatural one; but she *has* a mission in and for the world. This mission consists in two things: first, to convert men by making them disciples, that is to say by bringing them into herself, giving them in this way the regeneration of a second birth; and then to sanctify them by communicating to them the grace of the Lord, by forgiving their sins, and by teaching them to conform their lives to the holy and sanctifying will of God;<sup>2</sup> second, to operate within temporal life itself in order that in accordance with God's plan it may be directed and oriented towards God to the fullest possible extent. The Church here reveals especially the healing power of grace which, by giving back to nature her primitive orientation, conforms her to the will and to the image of God while at the same time restoring her to herself. The Church seeks, by all sorts of initiatives and undertakings, to remold the world according to the plan of God, which is neither the pursuit of self nor the pursuit of power nor egoistic hardness of heart, but on the contrary, service, brotherhood, justice, peace, communion, sharing, helping the poorest, combating all the degrading miseries of body and soul.

This is why, from one end to the other of her history and growth, the Church has created ministries inspired by charity. Some of them, more involved with the work of the world and its battles, such as the fight for social justice, are more the role of the laymen within her whom she forms and inspires for this work. Others, more strictly pertinent to her spiritual nature and to her primary office of sanctification, can remain more properly ecclesiastical ministries; such is the case in particular with the corporal works of mercy or the spiritual works such as teaching. "As long as you did it for one of these, the least of my brethren, you did it for me" (Mt 25:40).

### Basic Notions: The Church in Herself

One can consider the Church as the great sacrament of salvation and distinguish in her two aspects. She is both the reality of grace or sanctity and she is the means of grace or sanctification: *reality* and *sacrament*. Images for comparison are not lacking. However, as with every image, they are very inadequate and risk losing through excessive schematization what they gain in clarity.

<sup>1</sup>St. Irenaeus, *Adversus Haereses*, III, 24, 1.

<sup>2</sup>Mt 28:19-20; Mk 16:15 ff.; Jn 3:3 ff.; 20:21 ff.; Col 1:13; etc.



For example, the Church as a holy reality may be considered to be a tower or a temple; as a means of sanctification, to have the instrumental power of a pick, a mining car, a windlass, a scaffold, and all of those things which are necessary to bring the rough stone from the mines to the finished building where each has its place and its proper finish (see the hymn for the dedication of a church). Does not St. Augustine distinguish the "society of the sacraments" and the "society of the saints," the former being ordered to the latter? Does he not also write: "The architect builds a permanent edifice with temporary machinery"?<sup>3</sup>

To see in the Church the holiness already rooted in souls is not only to consider the depths of her life, it is to see in her that which will always be. "Charity never passes away" (1 Cor 13:8). To live through charity the life of holiness is really to live as a citizen of the eternal and heavenly City of God. In heaven, one might say, there will be nothing else but that. That city knows no hierarchy other than that of holiness or of love. The Virgin Mary is at its pinnacle. In the Church of this world she had neither a function nor a hierarchical dignity. It could readily be said of her that she was a member, the first member, of the laity if there were not the danger of belying by this way of speaking her perfection as a consecrated member of the faithful. Mgr. Journet says well, following St. Thomas, that the Virgin Mary has perfectly achieved the highest holiness, not the highest hierarchical dignity.<sup>4</sup> She is the type, or better, the perfect personification of the Church, but of the Church as final end, not as means. Mary is the "eschatological eikon of the Church."<sup>5</sup>

That which in the Church is "sacrament" in the wide sense of the word — instrument or means of grace — is as such related to her as a wayfarer. This is true in the first place of her sacraments properly speaking, but also of her dogmatic formulas, of her organizations, and of her ecclesiastical hierarchy which has the care of all these matters. If it were necessary to point out a type or a personification of the Church here, it would not be the Virgin Mary but rather the Apostle Peter. But this would be to consider

<sup>3</sup>Sermo 362, 7 (*Patrologia Latina*, 39, 1615).

<sup>4</sup>St. Thomas, *In I Sent.*, d. 16, q. 1, a. 2, ad 4; *Summa Theologiae*, 3, 27, 5, ad 3; Albert the Great, *In IV Sent.*, d. 19, a. 7; Charles Journet, *L'Eglise du Verbe incarné*, 2 (Paris, 1951), 422; 441; 456, note 2.

<sup>5</sup>This striking expression is from L. Bouyer, *Le culte de la Mère de Dieu* (Chevetogne, 1950), 33; *Le trône de la sagesse* (Paris, 1957), 188. See also O. Semmelroth, *Die Kirche als Ursakrament* (Frankfort, 1951), 176-85. A beautiful and rich meditation on the theme of Mary as perfect spiritual type of the Church is to be found in H. Rahner, *Marie et l'Eglise* (Paris, 1955).

only one part of the reality, to reduce the power of the Church as means of grace or of sanctification to "institutions" alone. But as a matter of fact the whole life of the Church in time is a means of grace tending to produce that interior fruit of holiness which will always remain.

Still, if the distinction which we have proposed is valid — it is a classical one — it is very necessary to guard against pushing it to the point of separation or disjunction. The Church in the concrete, the existential Church on earth is *at the same time* both means of sanctification and sanctity. In terms of the image used above, we should say that she is at the same time the building and the construction works by which she is built; or, using another image, she is the ear of wheat, full of the grain of which the host will be made, and at the same time the root and stem necessary to bear and nourish the wheat until the harvest time. This is why in the Church holiness and means of sanctification interpenetrate. The sacraments are holy; but also the reality of the interior holiness of the members is a powerful means of leading other members and the whole body either to conversion or to greater holiness. There is a spiritual mothering of holiness, or, if holiness seems too broad, of the life of faith, of prayer, and of charity; and perhaps this mothering is too little studied, theoretically undervalued in the Church, even though it is extremely real, a factor of everyday life. We shall return to this point later.

It would also be inexact to make a complete separation between holiness and visibility. Holiness manifests itself. It is even a "note" of the Church, that is to say a mark which "notifies" and permits the true Church to be recognized. As instigator and end of all the visible works of the Church, terminus and interior direction of all the instrumentality of grace, intimate soul of all the historical life of the Church, holiness gathers all of these functions together to constitute that sign of the Kingdom of God which the Church must be for the world. During His earthly life, Jesus made men sensible of the approach of the Kingdom of God and unveiled something of its proper mystery by "signs" just as He opened up the ways of the Good News in parables. After the Ascension of the Lord, it is the Church which by the grace of Pentecost is the sign for the world. But the different manifestations of her historical life are signs of the Kingdom of God, signs of the charity of Christ, only because they incorporate and radiate holiness. Otherwise they might be signs of power, of legal right, even of greatness; they would not be signs of the Kingdom of God



and of the charity of Christ. They would not draw the world to the faith.

### Basic Notions: Religious Life

The Church is a body which is organic, organized, and therefore composed of different elements. She embraces the infinity of individual differences which are the foundation of the gifts, altogether interior and spiritual or exterior and public, of each one: what a variety among men, what a variety in the world of the saints! All this is the rainbow of grace. But there are also larger differences in the Church, delimited categories, groups characterized by a particular social structure, even constituted as such by law. These are those major differences of condition which affect Christian life in that profound and permanent as well as public and manifest way by reason of which one may speak of them as *states*. Christian antiquity and the Middle Ages used the expression *orders* for any group, and the encyclical *Mystici corporis* of June 29, 1943, reintroduced this idea into its broad theology of the Church as the Body of Christ. Once more it speaks, for example, of the "order of the laity."<sup>6</sup> The fathers spoke of the *order* of preachers or of prelates, the *order* of clerics, of monks, of virgins, of the continent, of widows, of deaconesses, of married people.

If we consider only the most general divisions of states in the Church, we find ourselves faced with a double distinction, that between clerics and the laity, and another between seculars and regulars or religious (see below, note 50). If we recall what was said above about the Church, we will be able to relate the first distinction more to that aspect according to which the Church is means of sanctification, since this difference is between the simple members of the people of God and those members who are destined to exercise some sacred function and are endowed with powers appropriate to the practical application of the means of grace. The second distinction pertains more to the aspect of the Church according to which she is a mystery of holiness; for the "state of perfection," even though it is a means of sanctification, is normally an approach towards a more perfect life in Christ. In both cases, the state or particular ecclesiastical position of the cleric and of the regular is a deprivation of the greater liberty legitimately given those in the world in view of their condition of life and activity in the world; the purpose of this deprivation is the better service of God, whether this be more on the plane of per-

<sup>6</sup>*Acta Apostolicae Sedis*, 35 (1943), 200-01.

sonal spiritual life (religious life) or more on the plane of administering the Church's means of sanctification (clerical, priestly state).

It would be superfluous to spend time here defining religious life. Let us recall merely the simple and vigorous manner in which St. Thomas Aquinas characterized it in relation to the Christian life of the simple faithful.<sup>7</sup> Each member of the faithful is committed by his baptism, to renounce sin as well as Satan and his temptations. By religious profession, a Christian man or woman commits himself to renounce the world as the context of his life in order to belong more entirely, more definitively to God and to His work; for the world is an ambiguous milieu to live in; it is full of occasions of evil; it is engrossing, distracting, and filled with demands which hinder one from belonging to God completely and of temptations which turn one away from Him. This is why it is essential to the religious life, not only to detach oneself from the earthly and to consecrate oneself to God by vows, but through the rule to separate oneself from the conditions of life in the world.

A point of view less individual and more ecclesiological might present the same realities in the following way.<sup>8</sup> The difference between religious and the simple faithful need not be viewed as a difference between the consecrated and the non-consecrated. This opposition exists, of course; but it should be located between the Church and the world, between the people of God and those who are not, between Christians and non-Christians (see 1 Pet 2:10). In the people of God as such, in the Body of Christ, all is sacred. The faithful are consecrated; their whole life as Christians, in so far as it is Christian, is sacred, not profane. All that religious can ambition is to be more consistently, more integrally Christian, and to embrace more perfect means toward this end.<sup>9</sup> Laymen, or the ordinary faithful, live in the world. It is their precise characteristic to serve God in the way that is determined by their natural mission into the world.<sup>10</sup> But the world is something other than

<sup>7</sup>*Contra impugnantes religionem*, c. 1.

<sup>8</sup>We employ here a suggestion of R. Carpentier, S.J. in his *Life in the City of God: An Introduction to the Religious Life* (New York, 1959). Compare the same author's "Les instituts séculiers," *Nouvelle Revue Théologique*, 77 (1955), 408-12, in particular, 409, 411.

<sup>9</sup>Since Dom G. Morin's *L'idéal monastique et la vie chrétienne des premiers jours* (Maredsous, 1912), it is better known that religious life is merely the Christian life more fully expressed.

<sup>10</sup>There is more and more agreement on this positive and theological definition of the lay state: Y. M.-J. Congar, "Qu'est-ce qu'un laïc?" *Supplément de la Vie Spirituelle*, 1950, 363-92; this article is the first chapter in the same author's *Lay People in the Church* (Westminster, 1957). See also K.

the Church. If the Church has its inner consistency and its proper demands, the world has too. Even prescindng from the ambiguity inherent in the enterprises of men and in the tendency toward sin which adheres to the tissue of the world, it is still necessary to render to Caesar the things that are Caesar's. For this reason even those laymen who seek only to love and serve God, whose personal lives are surrendered to God, and whose hearts are wholly intent upon Him find it difficult to exert themselves and to carve out their way in that world, a world which is not surrendered to God. "And he is divided" (1 Cor 7:33-34). The life of the Christian in the world is, unhappily, a divided one.

The religious is the Christian who, in the desire to belong totally and irrevocably to God,<sup>11</sup> leaves the world and enters a life built up and organized for the service of God, something which the world is not. The religious life in so far as it is a social framework for living is actually a creation of the Church for the purposes of the Church — the service of God. Throughout the length of her history the Church has striven to achieve through religious life that which she tried to do as soon as she entered the world by the grace of Pentecost; it was something that had been tried before her, for example in the monasticism of the Essenes on the shores of the Dead Sea. Her aim has been to constitute a way of life which responds perfectly, even as a social or juridical structure, to the communal and fraternal demands of the Gospel and which allows one to be at the exclusive service of God. In fact, throughout the whole history of the religious life one finds references back to the tentative attempt at communal living in the primitive Church at Jerusalem.<sup>12</sup> Moreover, it is by expressly referring to

Rahner, "L'apostolat des laïcs" in *Nouvelle Revue Théologique*, 78 (1956), 3-32; a digest of this article may be found in *Theology Digest*, 5 (1957-58), 73-79.

<sup>11</sup>St. Thomas: "So that he may not turn back" (*Summa Theologiae*, 2-2, 186, 6, ad 1; see also *Contra Gentiles*, 3, 131).

<sup>12</sup>See Acts 2:44 and 4:32. Some references on this point are: For St. Pachomius see L.Th. Lefort, *Les vies coptes de saint Pachôme et de ses premiers successeurs* (Louvain, 1943), 3, 30, and 65, 25; for St. Basil, see his *Regulae brevius tractatae*, int. 148, 187 (*Patrologia Graeca*, 31, 1180 and 1208) as well as his *Regulae fusius tractatae*, int. 7 (*Patrologia Graeca*, 31, 933); for St. Augustine see his *Enarrationes in Psalmos*, 132, 2 (*Patrologia Latina*, 37, 1729 ff.), his *Sermo 355* and *356 De vita et moribus clericorum suorum* (*Patrologia Latina*, 39, 1568 ff.), his *De opere monachorum* (C.S.E.L., 41, 529 ff.), his *Regula* (see below, note 21), and A. Zumkeller's *Das Mönchtum des hl. Augustinus* (Würzburg, 1950), 129 ff.; for St. Ambrose Autpert, see his *In Cant.* (*Bibl. Max. Patrum*, 13, 442); for St. Odo of Cluny, see his *Occupatio 6* (*Patrologia Latina*, 133, 572) and J. Leclercq's "L'idéal monastique de saint Odon d'après ses oeuvres," in *A Cluny. Congrès scientifique*, 1949, 227 ff.; for St. Peter Damian, see his *Opusculum 24, Contra clericos regulares proprietarios* (*Patrologia Latina*, 145, 482-90). From the time of the reform

this historical archetype that all reforms, all renewals of the religious life have been carried out. The "type" of Jerusalem, the City of Peace, the city "where all together make one body" (Ps 122:3), the place of God's habitation, has always been, for the various institutes of religious life, a kind of ideal, or "myth" in Sorel's sense of the word. The religious life is a kind of earthly anticipation of the City of God.

The chief forms of the religious life derive, even in those things which differentiate them, from the following principle common to all: The religious life is a *total* consecration which is carried out on the social level and publicly approved by the Church and which aims at the pursuit of the perfection of charity on the basis of a renouncement of that which hinders this totality, and this renouncement is made in such a way as to close to oneself the possibility of turning back.

Within the bounds of this essential principle common to all, religious institutes differ from one another according to that pre-eminent work of charity to which each one specifically devotes itself.

A first overall distinction arises, for this reason, between institutes vowed to the service of the love of God alone, in Himself, and immediately — the contemplative life, monasticism, the eremitical life — and institutes vowed to the service of the love of God in the exterior exercise of love and of service to the neighbor — institutes specifically vowed to the works of mercy, corporal (hospitals), or spiritual (teaching), or the two together (the greater part of the missionary congregations).<sup>13</sup>

Contemplatives or monks also contribute to the salvation of the world, but only from above and in the context of the mystery of the Communion of Saints, from which comes in its secret forms that spiritual maternity which we have already mentioned and to which we shall return. From the point of view of effective activity they seem to leave the world to its damnation. Nevertheless, this is a historical fact: it is the monks who have made Christianity;

of the 11th and 12th centuries the references to Acts increase; see the studies of Ch. Dereine and others. See also J. Leclercq, *La vie parfaite* (Turnhout, 1948), 82-108. M.-D. Chenu, *La théologie au xii<sup>e</sup> siècle* (Paris, 1957), 227 ff.

<sup>13</sup>As is well known there exists a third category, that of the apostolic life, which is sometimes given the strange and little justified name of the "mixed life." In this life the superexcellent work of charity is identical with that of that *agape* which implies service, self-giving, apostolate, mission. It implies living in the light of faith and love to the extent of communicating them to others by means of the apostolate. But this apostolic life is almost exclusively reserved to men; and in its fullness it demands the priesthood of the Gospels.

monasticism has been — it is still, it will continue to be in the future — preeminently the educator who teaches men not only what it is to be a Christian, but also what it is to be human. In this way it has been the creator of much that is beautiful. It is impossible to accept grace without its showing its healing power, impossible to seek first the Kingdom of God without all these other things being added on besides (Mt 6:33; Lk 12:31). Religious devoted to the works of mercy enter into the torrent of the world to perform the work of rescue. They participate more strictly than the monks in that which in the Church is not only repose in God but also anxiety for and with men; they participate in the Church not only as a harbor of grace and the inn of the good Samaritan, but as an effective rescue service with the difficult commitment to heal the wounded on a road infested with robbers. In the duality of the Church and of the world, the monks represent essentially the distinction or opposition of the two. The Church is not of the world; and in her monks she says to it: "Do not touch me!" But the duality of the Church and of the world is not only distinction and opposition, it is also a kind of coupling; it implies a dialectical and dramatic point of contact. Not only do the Church and the world coexist in the time between Eden and the Kingdom, they exist in a certain way one with the other and one for the other. The world is, for the Church, not only the quarry from which she gets her stones, but also a necessary partner in a dialogue, or better, a sort of separated partner, who opposes and tests her, but with whom she must remain joined in order to try to save it. The Church is different from the world, she is grace and salvation. But in the interim between Easter and the second coming, which is her time of wayfaring and of labor, she is joined to the world as the good Samaritan was to his wounded stranger while he lifted him up and carried him, or as a lifeguard is joined to the drowning person whom he attempts to bring to the shore.<sup>14</sup>

### Basic Notions: The Role of Woman in the Church

One can scarcely speak of the laws of God's work, for he would thus risk giving the meaning that rules are imposed upon God extrinsically and as necessities. But one may speak of *constants* which the work itself reveals to us. And one of these constants seems to be procedure by pairs or complementary polarities. The study of tradition throughout Scripture, the fathers, and ancient

<sup>14</sup>On this point read G. Bernanos, *La liberté, pourquoi faire?* (Paris, 1953), 267-69; and see H. Urs von Balthasar, *Le chrétien Bernanos* (Paris, 1956), 217.

texts and records, has convinced us more and more that this idea has played a very great role in Christian thought and institutions.<sup>15</sup>

Among these unified dualities or complementary polarities, the first is without doubt the division of humanity into man and woman. It reappears in the Church, with the reservation that will be noted later. It is the reason that today's relatively numerous studies of "the second sex" have their counterparts, frequently stimulating ones, in Christian publications which attempt to determine the particular role and assets of women and hence of religious women in the Church.<sup>16</sup> This role and these assets are connected with these larger values:

a) Woman stands for receiving, welcoming, consenting; she is the "spiritual vessel." To speak of passivity would be not quite exact; receptivity is vital and active. Recall the "fiat" of the Virgin Mary, the prototype of acceptance and of the faithfulness of the Church before the God who comes, calls, asks.

b) It is also said of the Virgin that "she kept all things in her heart." Man has the initiative in producing life. Woman creates for it a milieu that is intimate and warm, a home. In the home she embodies that humble faithfulness which conserves, waits, welcomes. Man is devoted to the risks of conflict on the outside; he is the victim of its aggression; he suffers change. But thanks to his wife he has a home where he can recover intact his better self, his inner self: the freshness and poetry of love, the faithfulness to memory and to conscience, the delicacy of attention and of care.<sup>17</sup>

Man is specialized by work and by action. Woman is nearer

<sup>15</sup>The following examples have been chosen at random and hurriedly; nevertheless the meaning and the relationships of this theme of "pairs" were a matter of profound experience in the consciousness and texts of the ancients; they will be understood better if one keeps in mind the duality in unity which is at the basis of all the examples: Man and woman, soul and body, the two sides of the body (two eyes, two hands, etc.), sky and earth, sun and moon (the "two luminaries"), the two powers, pope and emperor, the two witnesses Peter and Paul, Moses and Elias, law and grace, the Church of the Jews and the Church of the Gentiles, head and body, Scripture and tradition, baptism and confirmation (Christ and the Holy Spirit), communion under two species, the two columns of the temple of Jerusalem, the two cherubim of the Ark, etc.

<sup>16</sup>For studies by Catholics see Gertrud von Lefort, *Die ewige Frau* (Munich, 1935); Maura Böckeler, *Das grosse Zeichen. Die Frau als Symbol göttlicher Wirklichkeit* (Salzburg, 1941); *D'Eve à Marie, ou le destin de la Femme in L'Anneau d'or*, 1954; F.J.J. Buytendijk, *La femme, ses modes d'être, de paraître et d'exister* (Paris, 1957). A Protestant study is Ch. von Kirschbaum's *Die wirkliche Frau* (Zurich, 1949). A Greek Orthodox study is: Paul Evdokimov, *La femme et le salut du monde. Etude d'anthropologie chrétienne sur les charismes de la femme* (Paris, 1958).

<sup>17</sup>This role of woman is well illustrated in novels such as the following: Sigrid Undset, *Kristin Lavransdatter*; Elizabeth Goudge, *Green Dolphin Street*; A. J. Cronin, *The Citadel*. See also Alice Ollé-Laprune, *Liens immortels*.



to the sources of life and of elementary realities, more humbly given over to daily occupations. She has also an instinctive sensibility which allows her to grasp things in a more concrete, simpler, more comprehensive fashion, to see things as wholes. She gives herself more simply, and perhaps more irrevocably, in committing herself more thoroughly and totally to these things.

In this total commitment of woman there is a value attested to by experience which is expressed remarkably well in the consecration of religious women. This consecration, for the faithful and even for the priesthood, stands as a kind of oasis, a reserve storehouse of the simple life, of total, unsophisticated faith; it stands for homesteads of inviolate faithfulness softened by a gentle delicacy. There are here, along with a beehive's thrifty efficiency, treasure houses of devotedness and all the strength of an abnegation that is without ambition or defense.

We will not delay on this longer because we are not sure that this precisely feminine element is so very important in the religious life. The religious life would represent in the Church rather that condition in which woman becomes most active, closest to assuming initiatives and activities comparable to those of men. So she proclaims in a special way a superiority over the differences of sex and over the other conditions which divide man in his "life in Christ."<sup>18</sup> If femininity exists at this level, it is that of the whole Church who is, according to patristic tradition and its development of the indications of Scripture, the New Eve beside the New Adam, Christ. That which, in the Church, represents Christ as Master, Spouse, and Father, is not the male religious institute; it is the episcopacy and the priesthood. It is easy to relate these facts to that which was said above about the two aspects of the Church: that of goal or of holiness, alongside which religious life has its special place, and that of means, alongside which the distinction between priests and simple faithful has its place.

### **The Role of Religious Woman in the Church**

The religious life is, in the Church, the highest approximation of the City of God. It is, in the sphere of collective realities, that portion which is nearest to being the fruit of lasting holiness (reality), that which most closely pertains to the Church as "Communion of Saints" and eschatological reality. This is what we shall consider first in itself and then in its inherent value as a sign.

<sup>18</sup>See Gal 3:28; Col 3:11.

Religious life is first of all for God. It exists in the Church first of all as an area reserved for God. It represents the first fruits and their special worth as tokens of homage and as free gifts. Sometimes, in a corner of the countryside withdrawn from the traffic of men one finds a religious house which, humanly speaking, vegetates. But when one has become a regular visitor to such a community, one discovers that it is accomplishing an onerous duty of praise or of intercession, far from the notice or even the knowledge of men. "To what purpose is this waste?" (Mt 26:8; Mk 14:4) It is the song of the bride meant only for her spouse; it is that part of the Church seen and known to God alone, to the Father "who sees in secret" (Mt 6:4; 6:18).

Above and beyond all its external usefulness and all its ordination to extrinsic things, religious life remains a realization of the mystery of the Church or of the mystical body. It is impossible to emphasize this too much: before one can cooperate in the building up of the outside of the Church which is for others, it is necessary that it be built up within. A religious community is a cell of the Church; better, it is a Church in miniature.<sup>19</sup> It gives flesh to the mystery of the Church. The Rule of St. Augustine begins with these words, whose fullness of meaning and even whose technical validity arise out of the great Augustinian synthesis on the sacrifice of the "City redeemed as one":<sup>20</sup> "A primary purpose for which you are gathered together in one community is that you live in the monastery with unanimity, having but one mind and one heart in the service of God."<sup>21</sup> Members join together in religious life first of all to live the life of charity, to give reality to fraternal union according to the spirit of the Gospel. We cannot meditate too much on this truth, without which our communities will be nothing but a lie and a scandal.<sup>22</sup> The great lawgivers of

<sup>19</sup>On this theme see the valuable study of Dom Emmanuel von Severus, "Das Mönchtum als Kirche," in *Enkainia*, ed. by H. Emonds (Dusseldorf, 1956), 230-48; also A. deVogüé, "Le monastère, Eglise du Christ," in *Studia Anselmiana*, 42 (Rome, 1957), 25-46.

<sup>20</sup>See *De Civitate Dei*, X, cc. 5 and 6.

<sup>21</sup>*Patrologia Latina*, 32, 1738.

<sup>22</sup>To stimulate reflection on this matter, I permit myself to cite here the two following texts which are hateful and terrible, but important: "Monks are people who bunch together without knowing each other, live together without loving each other, and die without regretting each other." (Voltaire, *L'homme aux quarante écus*, VIII, *Oeuvres complètes*, xxxiv, Paris, 1829, 60). "The love of God serves them as an excuse to love no one; they do not even love one another. Has anyone ever observed real friendship among the devout? But the more they detach themselves from men, the more they demand of men; and one could say that they do not raise themselves to God except to exercise his authority on the earth." (J.-J. Rousseau, *Nouvelle Héloïse* 6th Part, Letter 8).



the cenobitic life, St. Pachomius and St. Basil, expressly defended the primacy of this life over the anchoritic life on the basis of the fraternal charity and mutual edification (one of the great values in the Gospels) for which it gives the opportunity.<sup>23</sup> One of the essential articles of the religious life is the achievement of a true fraternal relationship, the condition, complement, and fruit of a true relationship with God.

If the Christian is an eschatological man because he is a fellow citizen with the saints, a member of the house of God (Eph 2:19), the monk is all the more truly a Christian. "But our citizenship is in heaven."<sup>24</sup> This is said and it is true of all the people of God, for they are a people in exile journeying towards their fatherland. We have already received the pledge of the Spirit, the first fruits of our inheritance,<sup>25</sup> but only the pledge and the first fruits. We still live here below subject to the slavery of the flesh and the oppression of the devil, whom our Savior calls "the Prince of this world"; all creation, subject to vanity, groans in the labor of its childbirth hoping for the glorious liberty of the children of God (Rm 8:19-23).

The citizens of the heavenly city are, in this life, in the situation of a people occupied by an enemy power. There are those who adjust themselves to it, there are even those who compromise and "collaborate." There are many who do not accept the enemy power, and in the midst of external conditions of servitude, they assert as far as they can their loyalty to their homeland. But some go farther and resist. They escape to the outskirts. There at least they advance with great labor the hour of liberation, they live already a life of liberty and they prepare for everyone the coming of the liberator. If the Church is like the outskirts of the world,<sup>26</sup> religious life is so in a more decided way. Religious have left their homes, their parents, their fields, the comforts of normal life, to be unburdened, free to serve the King of the Heavens. They are, by a more meaningful title, the first fruits of the new creation.<sup>27</sup>

<sup>23</sup>See H. Leclercq, "Cénobitisme," in *Dictionnaire d'archéologie chrétienne*, II, 2, 3047-3248; 3093 is concerned with Saint Pachomius and 3149-50 with Saint Basil. See also *Vie de Pachôme*, cc. 3 and 4 in R. Draguet's *Les Pères du désert* (Paris, 1949), 90 ff., and Saint Basil, *Regulae fusius tractatae*, cc. 7 and 25-31 (*Patrologia Graeca*, 31, 928 and 984 ff.) and his *Letter 295* (*Patrologia Graeca*, 32, 1037). See also O. Rousseau, *Monachisme et vie religieuse d'après l'ancienne tradition de l'Eglise* (Chevetogne, 1957), 80 ff.

<sup>24</sup>Phil 3:20; Heb 11:13-16.

<sup>25</sup>See 2 Cor 1:12; Rom 8:1-30; Eph 1:14.

<sup>26</sup>See Yves M. J. Congar, *Lay People in the Church* (Westminster, 1957), 101.

<sup>27</sup>See Apoc 14:4, "the first fruits for God and for the Lamb." This idea of

Each religious profession is like a guerilla victory by which the power of the occupying forces is checked; and without doubt Christ contemplates it with the sentiments which he expressed when the seventy-two disciples returned from their mission full of joy that the demons had given way before them: "I was watching Satan fall as lightning from heaven" (Lk 10:18).

This idea of the religious life as an eschatological life<sup>28</sup> is frequently expressed in monastic tradition by the theme of the angelic life.<sup>29</sup> It is a perfectly valid theme. Whether one actually looks at the religious life under the aspect of virginity or under that of the spiritual marriage, which is fundamentally the same thing, or under the aspect of the perpetual praise of God (see in particular E. Peterson), or under that of the anticipation as far as possible of heavenly life, life in the presence of God, and even if one looks at this life in the details of asceticism such as vigils or fasting — under all these aspects of religious life the theme of the angelic life is authentic, and we wish in no way to exclude it.

We are convinced, nevertheless, that certain expressions can be very dangerous and ought to be criticized in the name of biblical and Christian truth.<sup>30</sup> Historically these expressions have been somewhat distorted by influences coming from two areas: first, the assumption, without a critical attitude sufficiently inspired by the biblical point of view, of certain Platonic and Pythagorean ideas, in particular the idea that man *consists* of a soul, that the body is a tomb (σῶμα-σῆμα) from which one should free himself as much as possible with the result that perfection is made to consist in the contemplation (θεωρία) of eternal, transcendent truths; second, the development of a wholly speculative theory concerning Adam and the state of paradise. We know how St. Gregory of Nyssa, for example, transposed the final liberation from the oppo-

the first fruits is especially emphasized by Dom Emmanuel von Severus, "Zu den biblischen Grundlagen des Mönchtums," in *Geist und Leben*, 26 (1953), 113-22; see also the same periodical, 27 (1954), 414 ff.

<sup>28</sup>This idea is developed in D. Thalhammer, S.J., *Jenseitige Menschen. Eine Deutung des Ordensstandes*, 2nd ed. (Freiburg, 1952); in J. Leclercq, *La vie parfaite* (Turnhout, 1948); in L. Bouyer, *The Meaning of the Monastic Life* (New York, 1955); and in O. Rousseau, *op. cit.* (footnote 23).

<sup>29</sup>Texts on this are innumerable. The principal ones can be found in the works listed in the preceding note, to which the following may be added: E. Peterson, *Le livre des anges* (Paris, 1954); A. Lamy, "Bios angelikos," in *Dieu vivant*, n. 7 (1946), 59-77; J. C. Didier, "'Angélisme' ou perspectives eschatologiques?" in *Mélanges de science religieuse*, 11 (1954), 31-48; U. Ranke-Heinemann, "Zum Ideal der vita angelica im frühen Mönchtum," in *Geist und Leben*, 29 (1956), 347-57; Emmanuel von Severus, "Bios aggelikos," in *Die Engel in der Welt von heute*, 1957, 56-70.

<sup>30</sup>I hope to treat this problem later and on a larger scale with the needed precisions and justifications.

sition of the sexes (above, note 18) into the creative intention and held that sex had been a stranger to the nature of man as God had, or would have conceived of him, if He had not known in advance that man would sin.<sup>31</sup> The result of this double influence, with which other factors certainly have concurred, has been not so much perhaps to give an orientation toward the recovery of a lost state of perfection, which is an eschatological expectation present in the New Testament; it has been rather to superimpose on (and perhaps to substitute for) the duality between this world and the other which is to come as the fruit of Christ's Passover, a duality between this earthly, bodily world and a celestial, incorporeal world which is to be imitated as closely as possible. But is the Christian ideal to be found in the condescension of God who for love entered human history as a suffering servant? Or is it instead an angelic perfection, situated in an ideal world of the spirit toward which the soul must elevate itself by certain degrees of ascension and sublimation thereby withdrawing itself progressively from the sensible world? We may well fear lest spirituality seek its place between heaven and earth and turn away from the history of the world and the commitment to be a savior to men's miseries, meanwhile adjusting itself to a theocracy in which the idea of subordination of body to soul ambiguously expresses itself as a basically political program of subjection of the "temporal" to the "spiritual." We find something of this, it seems, in the history of Cîteaux at the height of its prosperity. At that very time the "They will be like the angels" (Lk 20:36; Mt 22:30) is transposed from eschatology to the condition of monks on the earth, something which had been completely avoided, for example, by St. Augustine.<sup>32</sup> But, on the other hand, for St. Bernard, the mysticism of that angelic life which can bear such doubtful fruits as we have just mentioned is balanced by an ardent mysticism of Christ in his humanity and of the imitation of Christ.

What is important is to see, as St. Therese of Lisieux very brilliantly saw it and acted on it,<sup>33</sup> that the perfection of love con-

<sup>31</sup>See *De opificio hominis*, cc. 16-17 (*Patrologia Graeca*, 46, 181 and 188-92). On the very subtle thought of Gregory see the Introduction of P. J. Laplace to *La création de l'homme* (Paris, 1943). St. Thomas criticizes this position in *Summa Theologiae*, 1, 98, 2.

<sup>32</sup>See "Eglise et Cité de Dieu chez quelques auteurs cisterciens à l'époque des Croisades," in *Mélanges Etienne Gilson* (Paris, 1959) and "Henri de Marcy, abbé de Clairvaux, cardinal-évêque d'Albano et légat pontifical," in *Analecta Monastica*, 5 (Rome, 1958).

<sup>33</sup>See the studies of A. Combes (for example, his *Saint Therese and Her Mission* (New York, 1955)) and Fr. Heer, "Die Heilige des Atomzeitalters," in *Sprechen wir von der Wirklichkeit* (Nuremberg, 1955), 177 ff. From the

sists essentially not in the ascending movements of an increasing spiritualization, but in a descent by the paths and the steps of humble service to the point of emptying oneself.<sup>34</sup> One must come to the cross where the salvation of the world is worked out and where, by losing ourselves, we work out our own salvation also. This is scriptural and it is Christian, more scriptural and more Christian than the theme of the angelic life, traditional and valid though it may be under the conditions which have just been detailed.

This angelic theme is a monastic theme. Many modern congregations, as they are called, have little or no contact with the great sources of monastic spirituality. They are not, for all that, safe from missteps analogous to those which the theme of the angelic life risks causing. The spirituality proposed in these congregations, in so far as it is legitimate to reduce it to a common denominator, is largely inspired by Jesuit authors (Rodriguez) and by the spirituality of the French school, the great French moralists and preachers of the "Great Century." But these sources, valuable certainly and even powerful as inspirers of the true Christian life, seem to bear the mark of the two following influences: first, a certain stoic influence, of which Guillaume du Vair would be a particularly representative example<sup>35</sup> (we do not mention him for any other reason and certainly not as one of the sources). This stoic influence, diffuse as it may be, is not negligible. Many modern spiritual programs depend rather largely on Christian stoicism. Second: even the great spiritual men of the French school betray the orientation of the moralist, an insistence on those themes which aim to make man conscious of his baseness and his malice, an insistence on the theme of original sin and its consequences, on the wickedness of the world and of all its aims.<sup>36</sup> It seems that this is far from the theme of the angelic life; but the two rejoin in certain eventual consequences. There are fruitful considerations in

literary viewpoint see von Balthasar, *Le chrétien Bernanos*, pp. 156, 160-61, 264 ff., 457-77, 484.

<sup>34</sup>Phil 2:7.

<sup>35</sup>See F. Strowski, *Histoire du sentiment religieux en France au XVII<sup>e</sup> siècle*, I (Paris, 1910), 18-125; and P. Mesnard, "Du Vair et le Néo-stoïcisme," in *Revue d'histoire de la philosophie*, April, 1928, 142-66. Du Vair begins from original sin and the feelings of penance to arrive at a "life in God" by passing through the practice of the cardinal virtues.

<sup>36</sup>Some remarks concerning the influence of this spirituality on the congregations of teaching religious may be found in J. G. Lawler, *The Christian Imagination: Studies in Religious Thought* (Westminster, 1955), 38 ff. It is also necessary here to refer to the *Imitation of Christ* with its moralistic and individualistic perspective of the opposition between the movements of grace and the movements of nature.

all these areas, but scriptural monotheism implies another set of values, more thoroughly oriented toward life, toward history, toward the cosmic theme of salvation.

The religious life, and more especially the religious life of women, realizes with a particular intensity and purity the vocation of the Church to be the Virgin Spouse of the Lord and thus to become spiritually a mother. The application to the Church of these three inseparable themes: virgin, spouse, mother, whose biblical sources are not only abundant, but situated at the heart of the economy of salvation, is frequent in Christian tradition.<sup>37</sup> To wish to compare them with themes more or less verbally analogous which have been gathered from the history of religions would be to close one's mind to this. Pagan religions are nature religions which transfer to so-called transcendent persons the relationships and needs of men. They sexualise the divinity. The God of biblical revelation is in no way sexualised; He is the living God who unites men to Himself by faith. The whole relationship of alliance and of union which He establishes with man consists in the spiritual relation of faith, and faith includes a total gift, and therefore is not fully realized except by love: "I will espouse thee to me forever: and I will espouse thee to me in justice and judgment and in mercy and in commiserations. And I will espouse thee to me in faith" (Hos 2:19-20). That which creates between God and ourselves, between the Church and God, a marital relation is nothing other than this completely spiritual communication in faith. But this communication supposes in us the sole response of a total giving, of receptivity to the coming of God: "Behold the handmaid of the Lord, be it done to me according to thy word." So faith is the point of contact for an exchange of fidelity. "I will be your God and you will be my people." And therefore it is a point at which a relation of alliance is achieved, a marital union which is at the same time altogether virginal. It is altogether virginal because the union is spiritual. It consists in nothing else than fidelity itself and is preserved by maintaining this fidelity, that is to say, by its very chastity. It is altogether virginal also because in this relationship of faith nothing which comes from the outside or from

<sup>37</sup>The bibliography is abundant; we will cite only the following: S. Tromp, "Ecclesia Sponsa, Virgo, Mater," in *Gregorianum*, 18 (1937), 3-29; O. Casel, "Die Kirche als Braut Christi nach Schrift, Väter, und Liturgie," in *Theologie der Zeit*, 1936, 91-111; Cl. Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (London, 1940); J. C. Plümpe, *Mater Ecclesia: An Inquiry into the Concept of the Church as Mother in Early Christianity* (Washington, 1943); Al. Müller, *Ecclesia-Maria: Die Einheit Marias und der Kirche* (Fribourg, 1951); H. Rahner as cited above, n. 5.

that which is lower enters in, nothing which breaks or mars its integrity. There is nothing of earthly eros here.

Motherhood or fruitfulness comes to this virginal and marital union as its fulfillment. The fathers say and repeat that the Church (or the soul) becomes a virgin spouse by faith, and that she also becomes a mother by faith: virgin spouse by believing, mother by communicating the faith, by engendering men in faith. Again, the relationship is altogether spiritual. It consists in faith and this is why it is superior to every kind of carnal kinship.<sup>38</sup>

Precisely because of this, the vocation of the Church to be both virginal spouse and virginal mother is achieved in all the members in proportion to their fervor. For, according to a theme equally familiar to the fathers and to spiritual authors, every soul is the Church. Nevertheless in so far as God is not fully "all in all" (1 Cor 15:28), the difference between man and woman exists not only as a reality of the world, but projects itself and intervenes in a certain manner in the body of Christ which is the Church. So there exist certain differences in the manner in which men and women exercise the spiritual motherhood of the Church. The priesthood, since it is a position of external authority, is reserved to the man. But this relates to the Church under her aspect as means of grace, and therefore does not touch the religious life as such. In its external activity a religious institute can just as well exercise apostolic functions which also relate to the Church as means of grace and represent an explicit cooperation with the action of the hierarchy where the motherhood of the Church is achieved. But the religious life as such, the religious life purely and simply, belongs rather to the Church as eschatological realization of holiness. This devotes it to being the locus of a very pure and altogether spiritual realization of the twofold relationship of virginal marriage and of motherhood.

All this is particularly true in the life of women religious because woman is more a being of receptivity and of self-giving: because when she gives herself, and above all when she gives herself in the integrity of her heart and of her body, she gives herself in a more intense way, a more complete and irrevocable way than man; because having fewer exterior activities and acting less out of duty and more from her heart, she makes good with her fervor that which would have been lost to her in action. For all these

<sup>38</sup>Read in this sense Mt 12: 48-50 (= Mk 3:33-35; Lk 8:21); Lk 11:28. In the same way St. Paul calls those his brothers of whom he says that he has engendered them and is their father. See above, n. 18.



reasons religious women, consecrated virgins, play a choice role in the mystery of the Church as virgin spouse of the Lord. They play also their wonderful part in the Church's spiritual motherhood. It is extremely remarkable that this doctrine was recalled to us in a very striking way precisely in a religious woman, Therese of the Child Jesus, who having entered Carmel at the age of sixteen, having died at twenty-four, and having remained unknown by the world during her life, has become not only officially but really the patroness of all Catholic missions.<sup>39</sup>

She became all this and remains all this solely in the order of the Communion of Saints. According to St. Augustine, it is precisely the Church as a union of love and a communion of saints which exercises spiritual motherhood.<sup>40</sup> And so without exterior activity we can in our prayer and in our laborious efforts at conversion (our penances) include intentions for other men and for all the world's miserable; and we can bear them in the womb of love which is the Church's heart of prayer and charity. It is a part of tradition also that in the Church the strong support the weak (there is no question at all here of any other strength than that which comes from God in faith). This spiritual motherhood is a very profound characteristic of the Church: we believe in the Communion of Saints. But experience comes frequently to the aid of our weakness of faith. Who has not appealed to this strength? Who would not be able to bear witness to its reality?

### The Role of the Religious Woman in the Church as a Sign

St. Paul says, "We have been made a spectacle to the world, and to angels, and to men" (1 Cor 4:9). The Church gives a visible body to spiritual gifts. So, for example, the gift of unity in Christ which has been given her becomes the "note" of unity; and that of sanctification by the Holy Spirit, the "note" of holiness. Of all these notes that of holiness is the most insistent; it is the most efficacious also as a witness to men that the Kingdom of God draws near and calls them. It is also the most directly meaningful note because from the fact of holiness to the presence of God the inference is direct and within the grasp of all. And in this mani-

<sup>39</sup>See above, n. 33. Pius XII said that contemplative institutes are "fully and completely apostolic," *Sponsa Christi*, November 21, 1950 (*Acta Apostolicae Sedis*, 43 [1951], 14). See also the letter to Cardinal Piazza of June 29, 1955, (*Acta Apostolicae Sedis*, 47 [1955], 543).

<sup>40</sup>See for example *De sancta virginitate*, cc. 3 and 5 (*Patrologia Latina*, 40, 398-99); *Sermo Denis*, 25, 7 (edition by G. Morin, 162-63); *Sermo* 215, 4 (*Patrologia Latina*, 38, 1074).

festation of holiness which the Church constitutes throughout the course of history, the various expressions of religious life occupy a choice place.<sup>41</sup> Religious communities are living parables for men of the Kingdom of God.

If we begin our consideration of this by treating what is more external in religious life, its institutions appear to us first of all as the freest and most genuine expressions of the spirit of the Church on the plane of her social manifestations. We know that the Church is an original institution put into the world by God; she proceeds from spiritual energies which come from above (Mt 16:17-18). But as this divine institution is made up of men and has a historical, terrestrial existence, she projects herself and expresses herself in creations equally historical in which, nevertheless, she injects the inspiration and the mark of her own proper genius. It would not be difficult and it would be extremely interesting to show how this special genius has from the beginning inspired institutions which are essentially communal, and at the same time respectful of the person and of his liberty, and marked with the character of service. There is truly a special Christian genius at the level of social creations.<sup>42</sup>

The religious life is perhaps the most pure and most representative creation of the spirit of the Church in this area of social realities. It is not in vain that she has always loved to compare herself with the model of the first community of Jerusalem. It is marvelous to see how on the collective and judicial plane religious rules and canon law have known how to translate into institutions and laws the commands and the inspirations of the Gospel. As a result, the institutions of religious life, just as in a certain degree the canonical life of the Church herself, become a kind of preaching of and witnessing to the Gospel.

It is no mere coincidence that it is always the same men who fail to recognize the existence of divine positive law in the world, who deny to the Church the quality of being an institution of divine law, and who misjudge, attack, and seek to thwart or suppress religious life. One thinks of Josephinism, of Jacobinism, of our own French laicism in its virulent form. So the religious life is not only a sign of the heavenly kingdom; it is also, along with the

<sup>41</sup>See Cardinal Dechamps, *Entretiens*, in *Oeuvres*, I, 467 ff.; Dom Gréa, *De l'Eglise et de sa divine constitution*, II (Paris, 1907), 152. Vernon Johnson was converted by the fact of Therese of Lisieux.

<sup>42</sup>Chateaubriand and even Montalembert are dated. But there are more recent and more technical studies: E. Chenon, *Le rôle social de l'Eglise* and the six volumes of the Carlyle brothers, *A History of Mediaeval Political Theory in the West*.



sacraments and the hierarchy, a sign of the Church as a separated order, a social and public reality placed in the world in virtue of the right God has to affirm and to establish his reign.<sup>43</sup> In a world which wishes to be completely autonomous, religious life, situated at the heart of the Church's garden, presents the example of a life totally "theonomous." But it is common, it is normal, that signs should be, according to the dispositions of those to whom they are shown, a call to conversion or a sign of contradiction, a sign of opposition.

They can also be, even for well-disposed men, signs which scandalize if they become signs that lie, or signs that are simply inadequate for their mission and their aims. There is also, in the religious life, and we think particularly of the religious life of women, a human element — sometimes too human, sometimes not human enough! Pettiness, legalism, authoritarianism, pharisaism, the spirit of ownership, hardness of heart, lack of fraternal communion and failure to share human misery, taste for power, a judaïc spirit in the way of considering observances, especially the least important ones, precisely those from which the Gospel has liberated us. Among the causes which brought on the death of Christianity, the betrayal of their true spirit in the last centuries of the Middle Ages by a number of monastic and religious institutions has justly been noted.<sup>44</sup>

When it is authentic, the religious life is a sign that the spiritual exists. Heaven exists, and that takes the value out of the the goods and the joys of earth. Not that they are not truly goods, truly joys, but they are so relative! For "this world as we see it is passing away" (1 Cor 7:31). The religious life proposes, without the noise of words, the message of death which the Church addresses to the world, not a sorrowful message — who is more joyful than the religious man, if not the religious woman? — but a serious and an important one. Again, the religious life verifies in a singular manner the essence of all Christian life, which is an Easter life, a mystery of life and of death, comprehended within the message of

<sup>43</sup>In this connection I recall the beautiful text of A. Lamy, "Bios angelikos," in *Dieu vivant*, n. 7, 76: "The function of monachism in the Church seems to be to affirm the citizenship of the Christian in the city of the angels and to affirm his rights there by the exercise of them." Religious life is one element of the eschatological right which the Church affirms and translates into the world. On this basis it could be said that religious life is of divine right, not in its various historical forms, but in its essential principle. It flows from the transcendence of the Church with respect to the world and from the right possessed by every Christian to leave the world and to thus affirm his eschatological and spiritual royalty.

<sup>44</sup>See Fr. Heer, "L'héritage Europe," in *Dieu vivant*, n. 27 (1954), 43.

Ash Wednesday, "Remember that you are dust and that you will return to dust" and that of Easter Day, "Remember that you are spirit and that you will return to the Spirit." The religious life, by its mere existence, is a witness to the world that God exists; it calls the world to the obedience of faith. On either side of the chancel which closes in the choir at the abbey of Maria Laach one may read these words of St. Paul: "I, therefore, the prisoner in the Lord, exhort you to walk in a worthy manner" (Eph 4:1).

The religious life, therefore, has its part in the great kerygmatic function of the Church, that is, in its lifelong exercise of the mission of announcing the Good News of the Kingdom. It is like a lasting sermon against the spirit of the world. Against its freedom-worshipping and anarchical taste for liberty, religious life affirms that one can bind himself to God, that one can, in the Holy Spirit, make a spiritual thing out of that which is corporeal, and make something stable out of that which changes. Against the world's obsessive defeatism before the evil which it inflicts on itself, the religious life affirms that one can conquer the flesh and push back the empire of the devil.

Finally if it is true that the very word *ecclesia* means convocation, a gathering of men in response to a call, the call of the Kingdom of God, the religious life situates itself at the very source of the mystery of the Church. For the religious life is, both in its substance as well as in the first act which draws one to enter into it, a total listening to God. It is a reality in the image of Mary, Mary herself being, we know, the type, and even better than the type: the perfect personification of the Church as holiness. It is possible to think that in the wide sense everything is a vocation, because everything is a response to the will of God. But there are vocations in the strict sense, and it is correct to speak of "religious vocation." In the Church, as we have seen, the strong support the weakest; docility in the following of that which is strictly a vocation is like a compelling example, a sign and a support for the difficult fidelity to vocations in their larger acceptance. The absoluteness of the response of religious women to their call supports the response of all others. It is necessary that religious women know that they contribute in this way to the continuation of the whole Church, somewhat as each star in the firmament is necessary for the balance of the whole. Spiritually we all have family responsibilities.

A last remark of some importance ecclesiologically on the subject of the religious life as a response to a special call. In the

beginnings of Christianity, baptism ratified a personal choice, an eventually dangerous one, of the faith. It was the term of a conversion. It was truly a second birth, not only in the dogmatic sense which is always true, but in the moral sense and on the psychological plane. Psychologists distinguish, since Francis W. Newman,<sup>45</sup> the "once born" and the "twice born": those who are simply what they were at their entrance into the world plus the results of their being formed by it; and those who have known a revelation, had a decisive experience, heard a call, and are truly, personally, born a second time. A man baptised at the termination of a personal conversion is, psychologically and morally, a "twice born." But, in the general practice, almost universal and one might even say automatic practice of baptism of the newly born, the Church is no longer made up of the twice born except by way of exception. But it is necessary that their moral race always be represented in her midst. She is "twice born" individually by the more or less large number of faithful who are truly born of a second birth. She is "twice born" institutionally especially because of the religious life. Moreover, historically the fact has often been brought out<sup>46</sup> that the monastic life developed at the moment when, with the end of persecution and danger and the beginning of the favor of the powerful, large masses of people entered the Church, endangering the strength of her leaven. The vocation to asceticism has after a fashion taken the place of the vocation to martyrdom; monks have in a way taken over the status of the martyrs as signs of an absolute response given to an absolute call. The Church's religious life always has this mission of signifying that the Christian life is a second birth whose principle is a call.

We will not treat here — we have already done it briefly elsewhere<sup>47</sup> — an interesting problem, but more theoretical than practical, which was posed by the researches of M. Weber and E. Troeltsch. According to these Protestant authors, religious orders answer within the Church to the needs and the religious temperament which outside the Church produces sects. These would be, sociologically speaking, of the "sect" type, not of the "church" type in so far as they are groupings, first, of volunteers, men who

<sup>45</sup>*The Soul. Its Sorrows and Its Aspirations*. 3rd ed., 1852, 89 ff.

<sup>46</sup>For example, see M. Viller, "Martyre et perfection," in *Revue d'ascétique et mystique*, 6 (1925), 4-25; L. Bouyer, *op. cit.* n. 28, 89 ff. and his *Vie de saint Antoine* (Fontenelle, 1950); J. Winandy, *Ambroise Autpert, moine et théologien* (Paris, 1953), 56; Ed. E. Malone, *The Monk and the Martyr: The Monk as the Successor of the Martyr* (Washington, 1950).

<sup>47</sup>*Vraie et fausse réforme dans l'Eglise* (Paris, 1950), 288-92 (includes bibliography).

come together in a group on the basis of a personal decision and who thus do not presuppose the existence of the group but constitute it; second, men who have achieved a break with the world and prefer the Gospel's opposition to terrestrial life to its universalism which necessarily involves compromise. Troeltsch sees in religious orders an ecclesiastical naturalization of tendencies which outside the Church result in sects.

There is much truth in the analysis of Troeltsch, but only on its own psycho-sociological plane. Both above and below this level it errs. Without prejudice to other of his well made points, we believe we have shown from the inside, that is to say from the viewpoint of the Church herself, that it is the mystery of the Church which is found to be the essential element in the life of religious orders and of each of their members.

By way of conclusion, we would like to answer a question which it is impossible not to put in the context of what we have been considering. Is the religious life or is it not of the essence of the Church, and if it is, by what title?

Papal teaching furnishes an answer and it will suffice merely to present it and explain it. Faced with "Americanism," Leo XIII already affirmed that religious orders are of great importance to the mission of the Church.<sup>48</sup> But it was necessary to connect their existence with the end of the Church. The Church would not fully fulfill her mission if the institutions of religious life were lacking. If the end of the "missions," in the strict canonical sense of the word, is to "plant the Church" in such a way that she has in a given country or among a given people all her essential institutions, all the means of existence and of action, one understands why Pius XI demanded that on the missions as many religious orders and congregations as possible should be instituted, and that they should be made up of indigenous elements created in new and better forms, where the need for such arose.<sup>49</sup>

His Holiness Pius XII made the matter still clearer in the constitution *Provida mater* of February 2, 1947, the charter of secular institutes. The two states of cleric and layman, he said, exist by divine right and are necessary to the Church in so far as she is a society constituted and structured hierarchically; they pertain to the essential structure (to the building) of the Kingdom of God

<sup>48</sup>See his letter *Testem benevolentiae* to Cardinal Gibbons, January 22, 1899, in *Actes de Léon XIII* (Paris: Bonne Presse), V, 322-25; also the letter of December 23, 1900 to Cardinal Richard, *ibid.*, VI, 188-89.

<sup>49</sup>See the encyclical *Rerum Ecclesiae* of February, 1926, in *Acta Apostolicae Sedis*, 18 (1926), 74.

on earth.<sup>50</sup> The Church recognizes a third state, the religious state, which is common to the two preceding states, since it includes members of the faithful who, canonically, belong to the clerical or to the lay state; this religious state is bound by a strict and peculiar relationship to the end of the Church, sanctification.<sup>51</sup>

One can say, then, that the religious state is not essential to the Church considered in her formal elements or in her static constitutives. A bishop and faithful suffice for a Church. From this comes the well-known definition of St. Cyprian, "A people one with its priest and a flock adhering to its shepherd, these are the Church."<sup>52</sup> Nevertheless, as soon as the Church lives she exercises the activities for which she was put into the world. These are the activities of the sanctification of men, that is to say, of their submission to the Kingdom of God and, by that fact, of their entry into her communion. Here it is that the religious life steps in as the social form of existence most strictly conformed to the needs and the conditions of the Kingdom of God. And the religious life was first seen historically under the form of the institution of consecrated virgins. Evidently, looked at in one or other of its particular forms, religious life is a creation of the Church and stands out in her history. But, looked upon in principle, that is to say as the call to live only for God and for His kingdom, it holds a place at the very heart of the Church. In her quality as bride of Christ, it is included in the obligations and the laws of holiness which this Church pursues as her proper end.

<sup>50</sup>*Acta Apostolicae Sedis*, 39 (1947), 116. In his allocution *Annus sacer*, the Holy Father, citing canon 107, said that "on earth the structure of the Kingdom of God consists of a double element" (*Acta Apostolicae Sedis*, 43 [1951], 27).

<sup>51</sup>See *Provida Mater Ecclesiae* and also *Annus sacer*, *Acta Apostolicae Sedis*, 43 (1951), 28: "[The religious state] exists and is important, because it is closely connected to the proper end of the Church which is to lead men to the attainment of sanctity."

<sup>52</sup>*Epistula* 66, 8 (Hartel's edition, p. 732; *Patrologia Latina*, 4, 406 where it is listed, however, as *Epistle* 69).

## Survey of Roman Documents

R. F. Smith, S. J.

THIS ARTICLE will provide a summary of the documents which appeared in *Acta Apostolicae Sedis* (AAS) during August and September, 1959. Throughout the article all page references will be to the 1959 AAS (v. 51).

### Encyclical on the Priesthood

On August 1, 1959 (AAS, pp. 545-79), Pope John XXIII issued the second encyclical of his pontificate. The encyclical was entitled *Sacerdotii Nostri primordia* (*The First Days of Our Priesthood*); occasioned by the Pontiff's desire to honor the hundredth anniversary of the death of St. John Vianney, Curé of Ars, the document is devoted to a consideration of the priesthood as exemplified in the life of the saint. The introductory paragraphs recall the temporal links between the official glorification of St. John and the Pontiff's own priesthood: the future saint was beatified shortly after the Pope's own ordination to the priesthood; the first bishop the Pope served, Bishop Radini-Tadeschi, was consecrated on the day of the beatification; and the Pope received the fullness of the priesthood in the year (1925) when the Curé of Ars was declared a saint. The Holy Father then lists the great papal documents on the priesthood that have appeared during the present century: Pius X's *Haerent animo* (*Acta Pii X*, 4, 237-64); Pius XI's *Ad catholici sacerdotii fastigium* (AAS, 28 [1936], 5-53); Pius XII's *Menti Nostrae* (AAS, 42 [1950], 657-702); and the same Pontiff's three allocutions on the priesthood inspired by the canonization of Pius X (AAS, 46 [1954], 313-17; 666-77). To these documents the Pope has now added his own in the hope that it may aid priests to preserve and increase that divine friendship which is at once the joy and strength of the priestly life.

In expressing the purpose of the encyclical the Vicar of Christ remarked that he intended to retrace the chief traits of the holiness of the Curé of Ars, since these emphasize those aspects of the priestly life which, while always essential, are today so vital that the Pontiff has deemed it his apostolic duty to call attention to them.

### Priestly Asceticism and Mortification

In the first of the three parts of the main body of the encyclical the Pope considered the priestly asceticism and mortification of the Curé. To speak of the saint, he began, is to evoke the figure of an



exceptionally mortified priest who for the love of God deprived himself of nourishment and sleep, practiced severe penances, and exercised a heroic self-renouncement. His example, the Holy Father said, should recall to all the important place of the virtue of penance in the perfection proper to the priesthood. While it is true that priests as such are not bound by divine law to the evangelical counsels, still this does not mean that the priest is less bound than religious to strive for evangelical perfection of life. Rather the accomplishment of the priestly functions "requires a greater interior sanctity than even the religious state does" (St. Thomas Aquinas, *Summa Theologiae*, 2-2, 184, 8, c). And if the evangelical counsels are not imposed on the priest by virtue of his clerical state, nevertheless they are offered to him, as to all Christians, as the safest road to the longed for goal of Christian perfection.

The Curé of Ars, continued the Pope, is a model of evangelical poverty; he lived totally detached from the things of this world. Freed in this way from the bonds of material things, he could thereby be entirely open to all those who suffered and who flocked to him for solace. His disinterestedness made him especially attentive to the poor whom he treated with tenderness and respect, convinced that to condemn the poor is to condemn God Himself. Priests, then, if they possess material things, should not cleave to them with cupidity; rather should they recall the directives of canon law (c. 1473) according to which what is left over from ecclesiastical benefices should be used in favor of the poor and of pious causes. The Pontiff, however, made it clear in the closing part of this section that he does not approve the abject poverty to which many priests in small towns and in the country are reduced, and he urged the faithful to cooperate with the bishops to see that the sacred ministers be not lacking in what is necessary for their daily sustenance.

Turning to the second of the evangelical counsels, the Vicar of Christ then pointed out that all through his life the Curé was mortified in his body and that this was achieved by his constant and careful observance of chastity. His example, the Pope pointed out, is most necessary today; for in many places priests must live in an atmosphere of excessive license and pleasure. And at times they must live in such an atmosphere unsupported by the sympathetic understanding of the faithful they serve. In spite of these difficulties John XXIII called upon priests to show forth in their entire lives the splendor of the virtue of chastity, that noblest ornament of their sacred order, as Pius X called it. The chastity of the priest, he added, will not enclose him in a sterile egoism; for as the Curé of Ars himself once said: "The soul that is adorned with the virtue of chastity can not but love others; for such a person has found the source and origin of all love—God."

The next component of the Curé's asceticism to be considered by the Holy Father was his obedience. The Pontiff emphasized that the

"I promise" of the Curé's ordination ceremony was the occasion of a permanent self-renouncement that lasted throughout forty years. From early youth the ardent desire of the Curé had been for solitude, and his pastoral responsibilities were a heavy burden preventing him from the fulfillment of this desire; many times he tried to be freed from his pastoral work but always remained obedient to the will of his bishop, convinced as he was of the Gospel phrase: "Whoever hears you, hears me" (Lk 10:16). The Vicar of Christ then expressed the hope that the priests of today would see in the Curé the grandeur of obedience and would recall the words of Pius XII: "Individual holiness as well as the efficacy of all apostolic work finds its solid foundation in constant obedience to the hierarchy." Accordingly priests should endeavor to develop in themselves the sense of the filial relationship by which they are united to Mother Church.

### **Prayer and Devotion to the Eucharist**

In the second principal division of the document, John XXIII reflected on St. John as a model of prayer and of devotion to the Eucharist. Prayer, he said, was as important in the saint's life as was penance and mortification. His love for prayer was shown in his long nightly vigils of adoration before the Blessed Sacrament; the tabernacle of his parish church became for him the center from which he drew the strength necessary for his own personal life and for the effectiveness of his apostolic endeavors. This example of the Curé, the Vicar of Christ pointed out, is sorely needed by the priests of today; for they are keenly sensible of the effectiveness of action and hence easily tempted to a dangerous activism. The Curé of Ars should convince priests everywhere that they must be men of prayer and that they can be such, no matter how heavy the press of apostolic labors may at times become.

The prayer of the Curé, he continued, was especially a Eucharistic prayer; for nothing in the life of a priest can replace silent and prolonged prayer before the altar. Nor should it be forgotten that Eucharistic prayer in the fullest sense of the word is to be found in the sacrifice of the Mass. The celebration of the Mass is an essential part of the priestly life, for in what does the apostolate of the priest consist if not in the gathering together of the people of God around the altar? It is through the Mass that in one generation after another the mystical body of Christ that is the Church is built up. Moreover the entire sanctification of the priest must be modeled on the sacrifice he offers; the priest must make his own life a fitting sacrifice, a participation in the expiatory life of the Redeemer. It was for this reason that the Curé used to observe that if priests lose the first fervor of their ordination it is because they do not celebrate piously and attentively.

### Pastoral Zeal

In the third part of the encyclical the Vicar of Christ delineates the pastoral zeal of St. John Vianney. The Curé's life of asceticism, he observed, together with his life of prayer was the source from which flowed the effectiveness of his ministry; in him is verified once more the statement of Christ: "Without me you can do nothing" (Jn 15:5). As a result, the Curé was a model shepherd of souls who knew his flock, protected it from danger, and led it with authority and wisdom. His example, the Pope continued, included three points of utmost importance. The first of these was his keen appreciation of his pastoral responsibilities. From the beginning he conceived of his pastoral work in heroic fashion and expressed his attitude in one of his early prayers: "Grant, O God, that the people entrusted to me may be converted. For this I am prepared to suffer all the days of my life whatever You may wish." Following the example of apostles of all ages he saw in the cross the one great effective means of saving souls; so it was that he could advise a fellow priest who was disappointed in the results of his apostolic endeavors that prayer, supplications, sighs, and groans were insufficient unless there was added to them fastings, vigils, and bodily chastisement.

Besides his general sense of his pastoral responsibilities the Curé manifested his pastoral zeal by his interest and care for preaching and catechizing. Up to the time of his death St. John never ceased to preach, to instruct, to denounce evil, and to lead souls towards God. This should remind today's priests, the Pope said, that everywhere and at all times they must be faithful to their duty of preaching; for, as Pius X insisted, no task of the priest is more important than this. And in their reflections upon their duty to teach, priests should remember that they preach more by their lives than by their words.

The third element in the pastoral zeal of the Curé of Ars was, according to the encyclical, his work as confessor. It was this form of his ministry that became the real martyrdom of his life. His fifteen hours a day in the confessional would have been difficult in any case; but these were spent by a man already exhausted by fasting, penances, and infirmities. It can be said, the Pope continued, that the Curé lived for sinners; their conversion and sanctification was the aim of all his thoughts and of all his activities. Like the Curé priests must devote themselves to the work of the confessional, for it is there that the mercy of God meets and overcomes the malice of men. And they must set their people a good example in this matter by their own regular and fervent use of the sacrament of penance.

In the conclusion to the encyclical the Pontiff expressed the desire that the centenary of the Curé may arouse in all priests a desire to accomplish their ministry and especially their own perfection as generously as possible. No problem facing the Church today, he added,

can be solved without priests. As Pius X said: "To promote the Kingdom of Christ throughout the world, nothing is more necessary than a holy clergy." Similarly St. John himself pointed out to his bishop: "If you wish to convert your diocese, you must make saints of all your priests." The Pontiff went on to urge the bishops of the world to make the care of their priests their first solicitude; he exhorted the faithful to pray for priests and to contribute to their sanctification; and he pleaded with Christian youth to reflect that "the harvest is great, but the harvesters are few" (Mt 9:37) and that entire peoples are today enduring a spiritual starvation far greater than any hunger of the body.

### **Allocutions, Addresses, Messages**

On July 29, 1959 (AAS, pp. 586-89), the Holy Father addressed a congress of the blind and those interested in assisting the blind of the world. Pointing out to his audience that in Jesus' ministry of healing the first place was reserved for the blind, the Pontiff went on to deliver a message of hope to the blind of the world. They must remember, he began, that they have a suffering to offer up to God. In spite of all efforts to ease the lot of the blind, they will always be subject to discouragement, loneliness, and the weight of sorrow that blindness carries with it. Yet they must recall that according to the Apostle (Col 1:24) men must fill up what is lacking to Christ's passion and that in the redemptive plan the Lord has need of the daily offering of suffering on the part of the blind. The Vicar of Christ also pointed out that the blind have a definite mission to perform in this world, the mission of silent example that only one thing matters in this world: the love with which the will of God is accomplished. And he added that nothing on this earth is loss, as long as conformity with God's will is present. In the concluding part of his address the Pope recalled to his listeners that their goal is that of eternal life and that their journey thither is supported by the words of Christ: "Whoever follows me walks not in darkness, but has the light of life" (Jn 8:12). Blindness, he ended, can prepare those afflicted with it for the shining luminosity which will come in the next life from the glorified Christ.

On August 20, 1959 (AAS, 639-41), the Pontiff radioed a message to the Second World Sodality Congress held at Newark, New Jersey. He told the sodalists that they were in the first ranks of the Church's army and stressed in their lives the role of their consecration to the Blessed Virgin, a consecration which of its nature includes the proposal to keep it throughout life. From this consecration, he continued, arises the desire to wish for nothing except what is pleasing to God and the resolution to strive by prayer, action, and example to serve the Church and to work for the eternal salvation of souls.

On July 21, 1959 (AAS, pp. 584-85), the Holy Father delivered an allocution to the Prime Minister of Japan on the occasion of that

dignitary's official visit to the Holy See. On August 16, 1959 (AAS, pp. 638-39), he delivered a radio message to the people of Honduras on the occasion of the official consecration of their nation to the Sacred Heart of Jesus and the Immaculate Heart of Mary, telling them to strive to live in the grace of God, to preserve the sanctity of the family, and to maintain union and concord among themselves. On June 30, 1959 (AAS, p. 589), the Holy Father sent a written message to the Tenth World Boy Scout Jamboree held in the Philippine Islands. In the message he pointed out that the boy scout movement can produce admirable fruits in accordance with the ideals of Christian charity and universal brotherhood.

### Miscellaneous Documents

By the apostolic letter, "*Caritatis unitas*," of May 4, 1959 (AAS, pp. 630-33), the Vicar of Christ approved the confederation of the various congregations of the Order of Canons Regular of St. Augustine. At the same time he also approved the general principles which are to govern the confederation and directed the members of the confederation to draw up specific statutes for the confederation which should then be submitted to the Holy See for approval. A later apostolic letter, *Salutiferos cruciatus Christi*, dated July 1, 1959 (AAS, pp. 634-36), was directed to the Passionists. In the letter the Pontiff approved the revised form of the Passionists' constitutions and rules. He noted that the revision was undertaken in an effort to adapt the institute to the needs of the times and observed that in the revision the primary and fundamental characteristics of the institute had been reasserted, strengthened, and made more effective.

On July 8, 1959 (AAS, pp. 592-93), the Sacred Congregation of Rites issued a decree approving the Office and Mass of St. Lawrence of Brindisi, confessor and doctor. The text of the Office, of the Oration of the Mass, and of the notices to be inserted into the martyrology is given in AAS, pp. 593-94. Another decree of the same Congregation was dated February 13, 1959 (AAS, pp. 590-92); this decree approved the introduction of the causes of the Servant of God Salvatore Lilli (1853-1895), professed priest of the Order of Friars Minor, and his companions, all of whom were put to death in hatred of the faith.

In the period under survey three documents of the Sacred Apostolic Penitentiary appeared. Under the date of July 18, 1959 (AAS, pp. 595-96), the Penitentiary published the revised text of the act of dedication to Christ the King as well as its attached indulgences. This document is given in full on pages 3 and 4 of the present issue of REVIEW FOR RELIGIOUS. On August 13, 1959 (AAS, pp. 655-56), the Penitentiary published the text of a prayer composed by the Sacred Congregation of Seminaries and Universities to be recited by seminarians for their parents. Seminarians who devoutly and contritely recite the prayer for their parents may gain an indulgence of fifty

days; and once a month they may gain a plenary indulgence under the usual conditions provided they have recited the prayer for a whole month. On the same date (AAS, p. 656), the Penitentiary announced that the faithful who in a church, a public oratory, or (in the case of those legitimately using it) a semi-public oratory privately perform the pious exercise commonly called the holy hour in memory of the passion, death, and ardent love of our Lord Jesus Christ may gain a plenary indulgence, if they have gone to confession, received Communion, and prayed for the intentions of the Holy Father. This new concession of an indulgence for this practice is not intended to abrogate the partial indulgence of ten years mentioned in the *Enchiridion indulgentiarum* (*Manual of Indulgences*), 1952 edition, n. 168.

On May 18, 1959 (AAS, p. 647), the Sacred Consistorial Congregation appointed Archbishop Concha of Bogotá military vicar of Columbia.

## Views, News, Previews

IN A PREVIOUS issue (*Review for Religious*, 18 [1959], 237), the beginning of a new quarterly, *Jesus Caritas*, was noted. Response to the new magazine, which is devoted to the spirituality of Père de Foucauld, has been sufficient to warrant the continuation of its publication. The latest issue has been that of September, 1959. The yearly subscription price has been set at \$1.00; in Canada and the United States subscription orders should be sent to:

Jesus Caritas  
700 Irving Street, N.E.  
Washington 17, D. C.

\* \* \* \* \*

The first congress of the Confederation of Benedictine Congregations to be held since the promulgation of the confederation's laws by Pius XII in 1952 took place during the latter part of September, 1959. At the congress Dom Benno Gut, Abbot of Einsiedeln in Switzerland, was elected Abbot Primate of the Confederation. The new primate was born on April 1, 1897, was professed in 1918, and ordained in 1921. After studies and a teaching career at Sant'Anselmo in Rome, he was elected abbot of Einsiedeln in 1947.

The Cassinese Benedictine Congregation, largest of the fifteen included in the Benedictine Confederation, in a general chapter at Subiaco during October, 1959, elected Dom Celestino Gusi, Abbot of Manila, as the eleventh Abbot General of the congregation.

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The Graduate Department of Religious Education, Immaculate Heart College, 2021 North Western Avenue, Los Angeles 27, Cali-



fornia, announces a two-week course in canon law for religious superiors, which will grant two units of graduate credit. The course, conducted by the Reverend Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Maryland, will be open to major and local superiors of all communities of sisters. It is scheduled for the afternoons of June 28 to July 9, 1960. The tuition is \$32.

The fourth course in the new program in ascetical theology, which is offered in the Graduate Department of Religious Education, Immaculate Heart College, will be given by the Reverend Eugene Burke, C.S.P., professor of dogmatic theology at Catholic University of America, from July 11-15, 1960. The course is entitled "The Life of Grace and Growth of Virtue" and grants one unit of graduate credit. Sisters who did not apply for admission to the M.A. program when it began in October, 1959, may apply for admission now. Residence accommodations are available for the five-day course at Holy Spirit Retreat House in Los Angeles. All reservations must be made before June 1, 1960, and be accompanied by a ten-dollar deposit. Room and board is \$20; tuition is \$17.50. Inquiries should be directed to Sister Mary Thecla, I.H.M., Dean of the Graduate School, Immaculate Heart College.

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A new publication that should prove both interesting and important is the *Seminary Newsletter*, the first issue of which appeared in October, 1959. The *Newsletter* is issued by the Seminary Department of the National Catholic Educational Association and "is meant to be a clearinghouse of information about seminaries and seminary training, especially from the academic point of view; a clearinghouse of ideas, projects, and results of research." Included in the first issue of the *Newsletter* is an informative statistical report on Catholic seminaries in the United States. According to the report, during the academic year 1958-1959 there were 381 major and minor seminaries in the United States; of these 99 were diocesan institutions, the other 282 belonging to religious orders and congregations. The report notes "that 131 of the 381 seminaries in the United States have been founded since 1945; 108 since 1950. This means that 34% of the total number have been founded since World War II, 28% of them since 1950. It represents a 53% increase in the number of seminaries since 1945 and a 40% increase since 1950." The report gives 38,503 as the total number of young men studying for the priesthood in the United States. This number includes besides minor and major seminarians 2082 novices as well as 920 scholastics who have interrupted their seminary studies to teach.

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In REVIEW FOR RELIGIOUS, 18 (1959), 304-05, Father Gallen discussed the question whether more American congregations are be-

coming pontifical and presented some statistics on the matter covering the years 1943 to 1957. A study of *L'attività della Santa Sede nel 1958* (*The Activity of the Holy See in 1958*), published in 1959 by the Vatican Polyglot Press gives data from the year 1958 on the same matter. According to the report of the Sacred Congregation of Religious that is given in the volume, during 1958, fifteen institutes received the decree of praise; two of these were in the United States: the Missionary Servants of the Most Blessed Trinity (M.S.B.T.) of Philadelphia founded in 1916 and the Missionary Sisters of the Most Holy Trinity (M.S.S.T.) of Washington founded in 1921. The Congregation also reported that during 1958 there were seventeen institutes which received the definitive approval of their constitutions; of these none was in the United States. The Congregation's report also contained information about secular institutes: two secular institutes were granted diocesan establishment, one received the decree of praise, and one, the decree of final approbation; none of these four was in the United States. During the same year the Sacred Congregation of the Propagation of the Faith granted the decree of praise to one institute in Ireland and gave definitive approval to the Daughters of Mary of Uganda, Africa. It is interesting to note that this last institute is the first pontifical African institute for women.

## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S. J., professor of canon law at Woodstock College, Woodstock, Maryland.]

— 1 —

**Our constitutions command the mistress to be with the novices always and, if she should be absent from the house, to learn on her return everything that happened during her absence. I do not think that any mistress has followed either injunction literally, but these two prescriptions have caused a highly exaggerated surveillance. Shouldn't the observance of both be tempered by intelligent prudence?**

Yes. The first injunction, that the mistress should be with the novices always, is in many constitutions, the second only in very few. The first injunction is also and unfortunately observed in many institutes. This is an evidently false spiritual pedagogy. It simply does not work in any field of the development of character and it is unworthy of the religious state, which is a spontaneous, voluntary, and personal dedication of oneself to Christ. The fundamental purpose of the noviceship is to give the novice a profound consciousness of God, not of the master or mistress. The novice is to be led to a convinced personal dedication of herself to God; her life is to be a personal commitment,

not forced external observance; she is to be trained to think for herself, to personal decisions, and to a sense of responsibility and reliability. The noviceship should be a school that will equip the novice for the life she will actually have to live. She should be instructed and guided but allowed sufficient freedom of action; otherwise you will know what she appears to be but not what she is. She should be checked and corrected, and even more frequently than is commonly done; but this does not demand unceasing vigilance. The more a superior tries to see, the less he will learn. No superior has to try to see everything in order to learn what he should know. I hazard the conjecture that reticence about interior matters increases in direct proportion to external observation. That the novice mistress or her assistant should be with the novices frequently is intelligent and prudent; that she should be with them always is simply destructive of the purpose intended. Only God can see everything, and God as one's judge is not the motive of the religious life. The following quotation from a religious woman contains several thought-provoking observations.

The principles for the formation of character in congregations are for the most part taken from a psychology of a distant past. This, in the case of women, only aimed at creating habits of will power, furnishing the mind with knowledge learnt by heart, and very little was done to appeal to the interest. They disregarded the education of the senses, any development of initiative and sense of responsibility and the deep needs of feelings. The new psychology seeks to develop the virtues and activities that they may adapt themselves and form personalities. . . . Deeper problems lie in the change of the feminine way of living. In the depth of her being the woman is rather passive. In past centuries the life of a woman matched this interior disposition, but today matters have changed. Modern life forces woman to greater independent activity. She has had to take over responsible work both in private and public life. Her mode of living gets nearer to the masculine type, though at the expense of her individuality. (Sister Agnes, S.H.C., *Religious Life Today*, 162-63.)

— 2 —

**Our constitutions do not mention at all the canonical requisites for a higher superior. You have already explained these partially. Will you please explain them fully?**

Canon 504 demands the three personal qualities listed below for the valid election or appointment of any higher superior of men or women. Age is the only variable element among the three canonical requirements. All of these three impediments established in canon 504 are dispensable but only by the Holy See. The higher superiors in the sense of this canon are the abbot primate; abbot superior of a monastic congregation; the abbot of an independent monastery, even if the monastery appertains to a monastic congregation; the mothers general and regional of federations and superioresses of monasteries of nuns, even if the monastery appertains to a federation; superiors general and provincial; and others who have similar stable, continuous, proper, ordinary, and not merely delegated authority, which can be true of superiors at the head of vice-provinces, quasi-provinces, cus-

todiae, commissariats, regions, missions, and districts. The canon therefore does not demand these qualifications for the assistant or vicar of higher superiors, even when he takes over the office with full authority and rights on the death, resignation, or deposition of the higher superior.

The canon permits particular constitutions to enact additional qualities for the valid or licit designation of higher superiors. Such articles of the constitutions are to be interpreted as demanding these qualifications only for liceity unless they are certainly required for a valid designation, which is practically never found in the constitutions of lay institutes. (a) *Professed for at least ten complete years in the same institute computed from first profession.* These must be ten complete years from first profession in the institute in which one is elected or appointed higher superior. Therefore, a religious who took his first temporary vows on August 15, 1950, may not be validly elected superior general before August 16, 1960 (c. 34, § 3, 3°). The ten years must be complete in the institute in which he is elected; for example, a religious of perpetual vows, professed five years from his first profession in congregation A, who then transferred by an apostolic indult to congregation B, may not be validly elected superior general in congregation B before ten complete years have elapsed since his perpetual profession in the latter congregation. A religious who had voluntarily left or had been dismissed and later had been readmitted may not be validly elected superior general before ten complete years have elapsed since his first profession after returning (c. 640, § 2). A very small number of institutes require a longer period, for example, ten or twelve years of perpetual profession for the superior general and provincial.

(b) *Age.* No religious may be validly elected superior general before the day after his fortieth birthday. If born August 15, 1920, he is eligible only from August 16, 1960. The canon requires this same age for the superioress of a monastery of nuns of either solemn or simple vows but only the completion of the thirtieth year for other higher superiors, for example, provincials (August 15, 1920 — August 16, 1950).

The wording of the canon is that forty years of age are required for a superior general and for the superioress of a monastery of nuns but thirty years for other higher superiors. Therefore, the canon does not distinctly mention the superior of a monastic congregation, to whom the mothers general and regional of federations of nuns are to be likened. Some authors argue that the superior of a monastic congregation is to be included under the term of superior general in this canon and consequently demand that he be forty years of age. Other authors state that this superior is included in the canon under the term of other higher superiors and accordingly maintain that it is sufficient that he be thirty years of age. The first opinion is the more probable and is

followed by the Sacred Congregation of Religious in approving constitutions. It certainly seems contradictory that the canon would explicitly demand forty years of age for the superioress of a monastery of nuns and yet require only thirty for the superioress of a federation or confederation of nuns. However, the second opinion is safely probable. The law of the constitutions of lay institutes more frequently demands that the provincial be thirty-five years of age.

(c) *Must be legitimate.* It is sufficient that the religious be either legitimate or legitimated (c. 1117). It is to be remembered that a dispensation from illegitimacy, whether given by the Holy See, a local ordinary, or a higher superior, for entrance into religion is not a dispensation from canon 504. The publication of the list of religious eligible for the office of higher superior can create a difficulty here. The omission of the names of the illegitimate from this list would certainly cause a danger of serious and public defamation, which is a sufficient reason for a dispensation. Therefore, the proposed list should be studied thoroughly at least a year before the chapter. A dispensation from canon 504 should be petitioned from the Holy See for any illegitimate religious who, except for this impediment, would appear on the list.

— 3 —

**We shall be obliged to sell part of the land of one of our religious houses to the state for a road. Must we obtain the permission of the Holy See for this transaction on the grounds that it is an alienation?**

Alienation is the transferring to another, wholly or partially, or the endangering of the ownership of property appertaining to the stable patrimony of an ecclesiastical moral person. Expropriation, or the sale of property forced by a government, is not considered canonically as alienation and demands none of the formalities prescribed for alienation. This act of extraordinary administration, however, should be referred to the superior general.

— 4 —

**One of our religious, who at the time was professed of simple and temporary vows, had an automobile accident and suffered bodily injuries. The car was damaged. In its settlement, the insurance company awarded the community \$1,000 for the damage to the car and gave \$2,500 for the bodily injuries of the religious. Does this sum of \$2,500 belong to the religious or to the institute?**

If the religious had been professed of solemn vows, it is evident that the \$2,500 would belong to the institute, since anything acquired after solemn profession becomes immediately the property of the institute or, in an institute incapable of ownership, of the Holy See (c. 582). The solution is the same in the case of a professed of simple vows, and for this answer we have an authoritative reply of the Holy

See. In its reply of March 16, 1922, the Sacred Congregation of Religious stated that an annual pension given because of mutilation or broken health, suffered in war by a religious of simple vows, belonged to his institute if the religious was bound by vows during his military service (Bouscaren, *Canon Law Digest*, I [Milwaukee: Bruce, 1934], 312). The two cases are therefore perfectly parallel. The \$2,500 was given because of bodily injury, and the religious was in vows at the time of the accident. The \$2,500 consequently belongs to his institute.

— 5 —

**Our local house wishes to borrow \$100,000 for a necessary renovation and expansion of our school building. We intend to borrow this money from the provincial funds. Do we need the permission of the Holy See for this transaction?**

The other party in an alienation or the contracting of a debt must be a completely distinct physical or moral person, for example, the sale of land by a religious house to a secular person. Because of the close moral union that exists among them, it is solidly probable that the canonical norms for alienation and the contracting of debts and obligations do not apply to such transactions between distinct moral persons of the same institute, for example, between houses, provinces, and the institute itself. Therefore, no permission of the Holy See is required for the transaction described in this question. The transaction, however, is an act of extraordinary administration; and, because of the amount involved, the permission of the superior general should be obtained according to the enactments of the general chapter or other legislation of the particular institute.

— 6 —

**We have two years of noviceship. Our constitutions say nothing about reports of the novice master to higher superiors. Must there be a report and how frequently?**

The master or mistress is obliged by canon 563 to make a report. No one else may make it for him; but the law of the particular institute may demand reports from others, for example, the assistant master, the local superior, his councilors, and the religious who teach in the novitiate. The purpose of the report is evidently to give the information necessary for a judgment on the suitability of the novice for first profession and the religious life. The report must consequently be on each novice. It is to include the state of physical and mental health, intellectual ability, other talents, character, inclinations, practice and progress in religious virtues, defects, and all other indications of aptitude or lack of suitability for the religious life.

Since canon 563 states that the master is to present (*exhibeat*) the report, it is probable that the code is imposing a written report, which



may be complemented by oral information given by the master to the chapter or the competent council. A written report is also the better practice, but an institute is free to determine whether the report is to be written or oral. The detailed contents of the report are also left to each institute. The canon says that the report is to be made to the "chapter or higher superior." It will be made to the former only when the chapter has a vote on the admission of novices to first profession, and this is in fact almost completely restricted to independent monasteries. In lay congregations, the report will practically always be presented to the immediate higher superior.

The canon also says that the report is to be presented "during the year of noviceship." It is evident enough that the code is legislating here only for the canonical year and leaving the matter of reports for a longer noviceship to the particular constitutions. Therefore, in institutes that have only a year of noviceship, the report must be made at least once during the year; and in those that have a longer noviceship, there is no obligation from canon law to make a report for the additional period prescribed by the particular constitutions. However, in practice it would be unthinkable to make no report during the second year. The evident purpose of the report is to give information for a judgment on the suitability for profession; if there is only one report, it should certainly be made shortly before the decision on admission. This is to be emphasized because very many constitutions of lay congregations, as in the present question, make no mention whatever of reports. In practice, therefore, there is to be at least one report each year in institutes that have two years of noviceship.

In institutes that are not divided into provinces, the usual practice of constitutions is that the master makes the report to the superior general every three months. This norm varies only very rarely; for example, a very small number of institutes prescribe the report every month, or every two or six months, or frequently. The same practice is true of institutes divided into provinces; but in some of these the reports are presented to the superior general, in others to the provincial superior, and in a few institutes to both higher superiors. In the last case, they are usually made more frequently to the provincial. It is a good policy to have a complete report at the end of the noviceship but not to have merely one report presented at the end of a year of noviceship. The preferable frequency is every three months. Frequent reports keep the higher superior informed of the suitability and progress of the novices, help to avoid the prolongation of the noviceship, bring up promptly the question of dismissal, and intelligently prepare the higher superior and his council for the judgment on admission to first profession.

A few institutes, especially those divided into provinces, oblige the master to write once or twice a year to the superior general on the

general state of the novitiate. This letter is of the same type as the letters of local to higher superiors and those of a provincial to the superior general on the state of the houses and provinces.

—7—

What is to be done in the general chapter when one of the tellers or the secretary of the chapter is elected superior general or as one of the general officials?

If one of the tellers or the secretary of the general chapter is elected superior general, another religious is to be immediately elected teller or secretary, because the newly elected superior general assumes the presidency of the chapter immediately after his election. There is no intrinsic reason why an elected general official, for example, a general councilor, secretary, or bursar, may not continue as a teller or secretary of the chapter. Constitutions that expressly demand another election of a teller or secretary also in these cases are evidently to be observed.

## Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**MERCY, GENERATION TO GENERATION.** By Sister Mary Evangelist Morgan, S.M. San Francisco: Fearon, 1957. Pp. 278. \$4.00.

**THE SPIRIT IS MERCY.** By Mary Ellen Evans. Westminster: Newman, 1959. Pp. 346. \$4.75.

One of the religious families which has made an incalculable contribution to the growth of the Church in America is Mother McAuley's congregation, the Sisters of Mercy. With the spirit of generosity and holy daring which is still characteristic of the "Mercies," some of the first sisters made their way to Pittsburgh as early as 1843, just twelve years after the foundation of the congregation. In succeeding years new communities were formed, the members being sent either from other establishments in America or from Ireland and England. In 1957 the Sisters of Mercy celebrated the centennial of their coming to the diocese of Sacramento. A year later the Sisters of Mercy in the archdiocese of Cincinnati marked their century of service. Each group commemorated its centenary by publishing its own history.

*Mercy, Generation to Generation* recounts the struggles and successes of the Sisters of Mercy in Sacramento. As background for the story, the author has given brief summaries of the American foundations which preceded the Sacramento foundation. The indomitable Mother Mary Francis Xavier Warde stands out in these chapters. As superior of the original group which came to America, she is regarded as the American foundress. Besides the Pittsburgh community, Mother Warde established the Chicago and Hartford-Providence communities. During these same years the New York and Little

Rock foundations were made directly from England and Ireland respectively.

The immediate antecedent of the Sacramento foundation was the group of Sisters sent to San Francisco from Kinsale, Ireland. They arrived in San Francisco in 1854 under the guidance of Mother Mary Baptist Russell, who was to arrange for the Sacramento foundation in 1857. Immediately the sisters were in demand to perform the works of mercy in the city of the Blessed Sacrament. Teaching, nursing, protecting, encouraging — these have been their occupations since the first band arrived. Adjustments in government were made when Sacramento became the seat of a new diocese in 1886. Buildings have been remodeled and replaced. The number of sisters has grown and God has blessed their century of mercy in Sacramento.

Sister Mary Evangelist narrates the story with affection and clarity. Her main purpose seems to have been to write for fellow Sacramentans. Many of the details would be of little interest to an outsider. I refer to the roster of alumnae of St. Joseph Academy, the lists of Mercy superiors and various officers of lay organizations working with or for the sisters. In general, the first half of the book would be worth while for anyone interested in the history of the Church, while the remainder is for and about the people of Sacramento.

Another volume which commemorates a Mercy centenary is Mary Ellen Evans' *The Spirit Is Mercy*. In her introductory remarks, the author acknowledges her debt of gratitude to those teachers who inspired and nourished her interest in ecclesiastical history. Anyone who reads the book would almost feel compelled to do the same, for *The Spirit Is Mercy* exhibits a splendid combination of research and good writing. The author's thorough use of source material shows her competence as a historian; her skill with language makes for lively and interesting reading.

One of the characters who gets the story started and keeps it moving is Mrs. Sarah Peters, the prominent Ohio convert who was friend of popes and princes, and who used her winning ways to get the Kinsale Sisters to Cincinnati. Wealthy, determined, zealous, this woman did much for the Church and the city during her long and active life. The prelate who commissioned Mrs. Peters to seek the help of Mother McAuley's sisters was Bishop (later Archbishop) Purcell. A devoted pastor of his flock, John Baptist Purcell proved to be a true friend of the sisters, though the relationship was not without the misunderstandings and disagreements that often seem required to cement a true friendship. This is the man who had the courage to oppose the Vatican Council's defining papal infallibility as inopportune. This is the episcopal banker who had to admit to his people that the Purcell Bank had folded, the archdiocese was bankrupt.

As founding superior of the Cincinnati community, Mother Mary Teresa Maher inspired the sisters to make great personal sacrifices as they went about their works of mercy. At the same time she did all she could to provide for the sisters materially and spiritually — even to the extent of building a church so that the bishop might be more inclined to provide a regular chaplain! Mother Teresa set a tone of generosity which has lasted through a century of service to the needy.

These and other characters all take their roles as the drama unfolds. They are not isolated characters, however. Miss Evans always informs the reader of events in other quarters while the sisters are working in their own

limited area. Thus, the book is of value to any student of American history and to everyone interested in the development of the Church. One gets a close-up of the sisters at work and a comprehensive view of ecclesiastical and civil history.

Finally, this reviewer would like to commend the author of *The Spirit Is Mercy* for her treatment of the formation of the Sisters of Mercy of the Union of the United States. This event in 1929 is an important one in the history of the American Sisters of Mercy and had a great influence on the Cincinnati "Mercies" since they joined the Union. Miss Evans shows a fine insight and understanding of the difficulties involved—organizational and emotional—when the various provinces were formed under the direction of a superior general.—DONALD O. NASTOLD, S.J.

**THE LADDER OF JACOB.** By Casimir A. Delimat. New York: Society of St. Paul, 1959. Pp. 192. \$2.00.

This slim volume is based in a general way on Alphonsus Rodriguez' three-volume work, *Practice of Perfection and Christian Virtues*. Much smaller in size, *The Ladder of Jacob* is, nonetheless, substantial in content. Father Delimat, writing in current-day English, touches lightly but surely on the various steps to perfection. He treats successively the nature of perfection, its criterion, temptation, spiritual exercises, and religious vows. *The Ladder of Jacob* is written primarily for sisters and contains many references and practical applications to the sisters' way of life. For these, then, the book will be useful for meditation and spiritual reading.—BERNARD J. STREICHER, S.J.

**THE JESUITS: A SELF-PORTRAIT.** By Peter Lippert, S.J. Translated by John Murray. New York: Herder and Herder, 1959. Pp. 131. \$2.25.

*Toward a Psychology of the Jesuits*, the German title of Father Lippert's small but excellent book, gives a more exact indication of what is contained in these pages. The question set by the author is "how the Society was conceived, intended, and planned; what is the ultimate ideal towards which it must aspire, as long as it remains faithful to itself." Father Lippert has successfully crystallized in words that elusive element, the spirit or personality of the Jesuits. So frequently misunderstood both by friends and enemies, the Society has striven to remain faithful to its own unique personality. For anyone who wants to understand the order, Father Lippert has cut through the individual successes and failures of its members, and its role in history, to that inner core, "the inner consciousness which the order possesses," which is its spirit and personality.—PAUL V. ROBB, S.J.

**CONTEMPLATIVE LIFE IN THE WORLD.** By A. M. Goichon. Translated by M. A. Bouchard. St. Louis: Herder, 1959. Pp. 230. \$3.95.

The original of this book, *La vie contemplative, est-il possible dans le monde?* was published by Desclée de Brouwer in Paris seven years ago, authored by a lady known for her studies in Moslem philosophy and sociology. Mlle. Goichon is obviously not just a scholar; she is a contemplative in the world, or she could not have produced this book, could not have given such

evidence that she has stood at the point where occurs "the meeting of two universes."

This is a book rich in reflection and, oddly enough, although the author often speaks of a world patterned in the image of hell, rich in hope. This it is by its very writing and publication. Without attitudes of condescension towards the writer, one can still draw hope from the joint consideration of the subject and source of this work. And it will, indeed, afford some help, particularly by way of encouragement, to contemplatives in the world and in religion.

The chapters—"Why a Contemplative Life in the World?" "Conditions . . . Marks . . . The Spiritual Place of the Contemplative Life"—encompass a vast scope and show dependence on a wide variety of theological and spiritual sources. Among the former the Angelic Doctor has prominence, and among the latter St. Therese of the Child Jesus, whose writings provide the author with remarkably apt illustrations and confirmations. She shows herself particularly competent in the handling of this latter material.

Not an easy book, readers ready to deal with material at a high level will doubtless want to give the book the attention and appreciation deserved by a highly meritorious attempt at the understanding, synthesis, and orientation of a difficult subject. At the same time, they will take note of the author's own avowal: "There is no need to stress that this little book is not the work of a theologian, nor does it lay any claim to being the work of a doctor of the spiritual life. It is simply the effort of a laywoman who hopes that life in the world does not necessitate the renunciation of the contemplative ideal." Such a statement does not really do justice to the genuine merit of the work, but at the same time it keeps the benign reader from relentlessly demanding a keener edge or sharper pointing of ideas in certain areas where his hopes are raised to expect them.—EARL A. WEIS, S.J.

#### **"STIR UP THE FIRE": CONSIDERATIONS ON THE PRIESTHOOD.**

By Ludwig Weigl, S.J. Translated by Isabel and Florence McHugh. Milwaukee: Bruce, 1959. Pp. xvii, 233. \$4.50.

This is a book about the priesthood written by a priest for his fellow priests. Its purpose is to stir up the apostolic fire enkindled in the soul of the priest at the time of ordination. Other books on this topic may be exhortatory or inspirational, dealing with the themes of the liturgical year or examples from the life of Christ. "*Stir Up the Fire*," on the other hand, stresses a deeper understanding of the priesthood based upon theological and dogmatic principles centered around ordination itself. To achieve this purpose there are seventy-nine considerations or meditations gathered together under five headings: (1) The Essential Character of the Sacred Priesthood, (2) The Mission of the Holy Priesthood, (3) The Equipment of the Catholic Priesthood (the seven orders), (4) The Blessings of the Holy Priesthood, and (5) The Catholic Priesthood in Relation to the Most Holy Trinity. Each of the seventy-nine considerations is divided into three parts and augmented with references to Sacred Scripture, canon law, theological and devotional works. Suggested reading follows to help the reader see the object of the meditation reflected in the writings of the Church. One consideration refers to the relationship of the priest with the Mother of Christ. Father Weigl, an experienced seminary spiritual director, has written a book ad-

mirably suited to priests and seminarians.—LEE J. BENNISH, S.J.

**APPROACH TO PRAYER.** By Hubert van Zeller, O.S.B. New York Sheed and Ward, 1959. Pp. 129. \$2.50.

Dom Hubert van Zeller is fast acquiring the reputation of an outstanding spiritual writer, and there is no question that he deserves it; however, though this recent slim volume on prayer is executed in his usual attractive style and contains much sage advice, it leaves something to be desired in interpretation of the principles on which it is founded. No sounder bases for his "principle of prayer" than Aquinas and John of the Cross could he have chosen, yet a surprising misinterpretation of St. Thomas' *Commentary on I Corinthians* 3, 3, and *Summa Theologiae* I, 8, 3, greatly mars the book. A careful comparison between Dom van Zeller's pages 16 and 17 and St. Thomas forces one to conclude that the author seems to have confused Aquinas' thesis that God is in all creatures alike by essence, power, and presence, but that God spiritually *dwells* only in rational creatures in the state of grace. Dom van Zeller's eventual equivalating of Aquinas' "by way of object" with "by way of power"—a proposition that can hardly be sustained—gives evidence of how far-reaching this fundamental misinterpretation is in its effects. It is true that in the *Commentary* the Angelic Doctor first speaks of the three ways God is present in all creatures; however, Aquinas goes on to speak of God's unique spiritual presence in rational creatures. Again, in I, 8, 3, Aquinas specifically mentions a special mode of presence, above and beyond the mode of God's presence in all creatures, that is peculiar to rational creatures alone. This special mode he takes up in I, 43, 3. What seems to have happened is that Dom van Zeller has confused Aquinas' two different orders, the one without grace—the natural order—and the other with grace—the supernatural order—by gathering them both into one. Since the book is built around this misinterpretation and uses it repeatedly (pp. 18, 29, 33, and 77) we can hardly give it the warm recommendation other books of the devout author have deserved and received.—THOMAS RADLOFF, S.J.

**THE CATHOLIC SPIRIT.** By André Rétif, S.J. Translated by Dom Aldhelm Dean. New York: Hawthorn, 1959. Pp. 126. \$2.95.

*The Catholic Spirit*, volume 88 of the *Twentieth Century Encyclopedia of Catholicism*, is a search into the deeper meaning of one of the properties of the Church, her catholicity. Frequently quoting such writers as De Lubac, Congar, De Montcheuil, Sertillanges, and others, Father Rétif endeavors in this book to show that the term *catholic* means more than a mere reference to the number of her members. Therefore, he passes over the literal meaning of the term *catholic* considered as a mark of the Church and sets out to show that the Church's property of catholicity is something dynamic. He argues that mere number cannot be essential to the Church, because she was already catholic at her birth at Pentecost, though her members at the time were comparatively few. In one of his descriptions of the deeper meaning of the term, the author uses the analogy of matter and form. Thus the *potential* aspect of catholicity is all humanity, the *formal* aspect is a divine supernatural power which would embrace all men into the unified organism which is the Church. This formal aspect of catholicity is also something



progressive and evolves from its seed at Pentecost to the more fully grown organism of the present.

The problem, then, of understanding catholicity is similar to understanding that of the one and the many in metaphysics. To exemplify his thesis Father Rétif devotes a good portion of his book to a historical analysis of the Church; he quotes many of her documents, showing how the Church has manifested her catholic spirit in her struggles to remain one in diversity. Thus from the earliest times to the present day she has remained one by casting off her dead members (dead of heresy and schism), yet she has treasured the diversity of the various rites among the orientals that have remained faithful to her. It is with such a catholic spirit that the Church can send out missionaries to all places of the globe to bring converts to her fold without destroying any of their regional characteristics.

The book is ably translated from the French into an easy English style. This, together with the fact that the book treats its matter in a popular, non-technical way, makes it good reading for religious, priest, or layman, and especially those interested in convert work.—FRANK P. LIHVAR, S.J.

**HERESIES AND HERETICS.** By Msgr. Leon Cristiani. Translated by Roderick Bright. New York: Hawthorn, 1959. Pp. 142. \$2.95.

*Heresies and Heretics*, volume 136 of the *Twentieth Century Encyclopedia of Catholicism*, is a chronological history of the important heresies affecting the Church. Beginning with the first known heresy in the first century, it progresses through the early, Eastern, Western, medieval, Protestant, and modern heresies, ending with a chapter on the Protestant ecumenical movement and the meeting at Evanston, Illinois. In an easy-to-read English style which belies the fact it is a translation, it offers a general description of the backgrounds leading up to many of the heresies as well as the development of the heresies themselves. Origins of the Protestant heresies are also well indicated. Much is condensed into brief explanatory paragraphs, yet it is easy to understand. Superficiality might be a legitimate complaint, but it will hinder the reader only in those sections dealing with philosophic trends—which sections are overly condensed. However, the author ties in these trends well with the related religious heresies. Occasionally a technical term might not be understood by the average reader, but this need not detract from the other values of the book. Written from a distinctly Catholic viewpoint, this book should serve as interesting and informative reading, as well as a possible reference source for the educated Catholic layman or religious.—JAMES N. BRICHETTO, S.J.

**JOURNEY TO BETHLEHEM.** By Dorothy Dohen. Notre Dame: Fides, 1959. Pp. 96. \$2.50.

It may reasonably be expected that Miss Dohen's recent contribution to the literature of lay spirituality, *Journey to Bethlehem*, will meet with the same success that greeted her first book, *Vocation to Love*, published in 1950. The author demonstrates a familiar grasp of ascetical principles as well as an ingenuity for pointing out ready opportunities to the ordinary lay person for integrating spiritual principles with his daily life. Spiritual books by and for priests and religious are not always suitable for the layman. In this book

the lay reader will find a successful adaptation to ordinary daily life of the high spirituality which St. Therese of Lisieux proposed in her "little way." That is not to say that Miss Dohen proposes an easy spirituality, for the place of suffering and daily trials is well accounted for in the chapter on the cross. The warmth and vigor of the style make for delightful reading.—ROBERT J. LAB, S.J.

**THE FUNDAMENTALS OF CATHOLIC ACTION.** By J. M. Perrin, O.P. Notre Dame: Fides, 1959. Pp. 74. Paper \$1.25.

This book is an inspiring series of reflections on the problems and principles which will affect a Christian who decides to increase in himself the "spirit of service" by giving himself to Catholic Action; it is thus an effective appeal and *apologia* for "action," and for unrestricted giving to the restricted task a person sees before him (p. 8). The book is short, well written, and will be ideal reading or meditation material for a Sodality or a Catholic Action cell. Religious will also find it helpful. Perhaps its outstanding merit is to be found in Part III, "Action and the Life of Charity," where the author tries to show the positive value of a "spirituality of action" (p. 55) and of striving to be a contemplative in action (p. 64).—JOHN W. O'MALLEY, S.J.

**THE SEAL OF SIMPLICITY.** By Sister Mary Louise Corcoran, S.S.M.N. Westminster: Newman, 1959. Pp. 280. \$3.50.

This is a precise biography of Mother Marie Emilie, the first superior of the Sisters of St. Mary of Namur in America. Like the "brave woman" of the Book of Proverbs Mother Emilie missioned a fertile field. With great care Sister M. Louise tells this story of a German-born girl who entered the congregation of the Sisters of St. Mary of Namur ten years after its founding and soon after was sent to the United States, where a turbulent Civil War raged and men's tempers were frayed with controversy. Mother Emilie and her three companions came first to Lockport, New York. Nativism, poverty, and the language barrier all became the problems of the sisters struggling to establish schools, deepen American Catholicism, and uncover vocations. Attracted by the missionary work of Father Peter De Smet when still a girl, Josephine Kemen had resolved that she too would go the New World as a missionary, if God so willed it. And although she was never to see the Rocky Mountains herself, Mother Emilie did live to watch the sisters of the American foundation, her charges, move across the continent to the West. Although there are places in the book where the reader might expect the author to give her fine imagination a bit more play, nevertheless, the book is well written, the style clear. Sister Mary Louise may be thanked for a fine piece of historical reporting.—THOMAS M. GANNON, S.J.

**SAINT JEAN-MARIE VIANNEY: CURE OF ARS.** By Margaret Trouncer. New York: Sheed and Ward, 1959. Pp. 260. \$3.95.

The Curé of Ars is a great saint in our times. Mrs. Margaret Trouncer is a very competent writer. Together they cast a special spell in *Saint Jean-Marie Vianney*. Triggered by Mrs. Trouncer's style, the reader's imagination pictures the early life of the young Jean-Marie, son of poor and pious parents, Mathieu and Marie, as he helps the family keep their few acres going. The Vianneys take for their own only the necessities of life—at all

costs they must have something to give to those poorer than themselves when the beggar's knock is heard upon the door. The Reign of Terror strikes even to Dardilly. Vianney Catholicism, forced to go underground, thrives on the trials which the priest-hunters heap upon it. In this atmosphere where the priest is hunted by the enemy and cherished by his own parents, the priesthood becomes for young Jean-Marie the romantic ideal.

Marie Vianney and her special love for her little Jean-Marie fill a few early pages with poetry in prose. The Sign of the Cross, prayer, love for Mary—all these Jean-Marie learns at his mother's knee. Later in life he will compare God's love for men to a mother's holding her child's head between her hands and covering his face with kisses.

The reviewer must not tell the whole story. That is the task of the book, where episode after episode unfolds before the reader with little generalization sandwiched in between. Little is needed! Instead of telling us what to think about the Curé, Mrs. Trouncer presents the Curé himself, confining her own work to selecting pregnant incidents and telling them in vivid dramatic style. Thus, as much as possible, the distracting duality of now-author-now-saint resolves itself into the Curé alone, as he lives his life before our eyes. Beneath the easy, dramatic surface of *Saint Jean-Marie*, then, lies artistically hidden the selecting and refining of a highly qualified writer. As we close the book, we find ourselves spontaneously following her advice and taking this humble French pastor to our hearts.—WILLIAM H. DODD, S.J.

**MY FIRST SEVENTY YEARS.** By Sister M. Madeleva, C.S.C.  
New York: Macmillan, 1959. Pp. 172. \$3.50.

With such books as *The Nun's Story* and *I Leap Over the Wall* recently enjoying great popularity, it is a pleasure to come upon *My First Seventy Years*. From the time of Maria Monk's story (beautifully refuted by Cardinal Newman in *The Present Position of Catholics in England*) English readers have been treated to various accounts of frustrated nuns—not that I am by any means classifying the stories of Misses Hulme and Baldwin with that of Maria Monk. It is a tonic, however, to read the history of a living nun who has had so full and satisfying a life, one marked by anything but frustration. Sister Madeleva, President of St. Mary's College, Notre Dame, has had seventy years of activities and achievements that most professional women could—and would—envy.

Mary Evaline Wolff, who was to become Sister Madeleva, experienced a pleasant childhood and a solid Catholic grounding in the open rural country of Wisconsin—and her account of rural life there brings out the charm of Wisconsin. It indicates, too, a natural background and source of material for the fine poetry she has written.

The story of Sister Madeleva's schooling is told with the perspicacity of an unusually good student and educator. After finishing her course in the local public high school of Cumberland, Wisconsin, followed by a rewarding freshman year at the University of Wisconsin, she entered the college of which she was later to be president. There, she tells us, "I felt that I was near to where I belonged. I had never thought that at Madison."

Religious vows in no way hampered this nun's educational progress. After experience in college teaching as a young sister, she was able to acquire an M.A. in English at the University of Notre Dame (1918) and a Ph.D.

from the University of California (1925). By this time, too, she had published verse and literary articles in periodicals as different as *The Saturday Review* and *The Catholic World*, *The American Mercury* and the *New York Times*. Her volume *Knights Errant and Other Poems* had been published by Appleton, and the same non-Catholic publisher had accepted her dissertation, *Pearl: A Study in Spiritual Dryness*. In this connection, Sister Madeleva's attitude toward publishing is pertinent. She writes (p. 45):

"Two rules I set for myself at the very beginning. I would publish under my religious name. I would submit my work first to secular rather than to Catholic magazines. I had heard so much about Catholics being unable to receive recognition because they were Catholics. I resolved not to permit mediocrity in my writing to be attributed to my religion. As a Catholic and a sister I would write well enough for acceptance by the secular press, or I would not write at all."

The superiors of this teacher and writer wisely granted her a sabbatical year in 1933 for the study of women's colleges in Europe, with periods of English study at Oxford. Her story of the sabbatical year provides us with some of the most enjoyable and enlightening passages in the book. Especially notable is the extended account of her friendship with the great French literary critic Charles Du Bos; equally notable is the brief but very personal account of Wilfred Meynell. The latter brings out delightfully the charm and warmth of that great man, great as an influence on English Catholic letters, but greater as a man.

It is evident to all that Sister Madeleva's twenty-five years as president of St. Mary's have been years of much growth and progress for that admirable institution. I use the term progress designedly, for those years have been marked not only by such academic advancements as the introduction of Sister Miriam Joseph's *Trivium* course for freshmen and the founding of the unique School of Sacred Theology, but by a progressive attitude towards non-academic educational factors. One instance that is going the rounds in unexpected places will illustrate this point. I quote Leonard Feather's version of the story as given in *The 1959 Playboy Jazz Festival Yearbook*, page 7.

"If you think there is anyone left who can be shocked by the concept of jazz on the campus, there is an object lesson in the recent anecdote (in *Down Beat*) about the Notre Dame Student Council President who somewhat timidly called St. Mary's, a girls' academy [*sic*] across the campus, to ask one of the Sisters whether they might dare desanctify one of its hallowed halls long enough to house the Midwest Collegiate Jazz Festival. After a talk with the Sister he put the phone down, looked glum, and informed his fellow students that there was indeed a problem here. Sister was afraid that the festival might conflict with a date she already had booked—with George Shearing."

The "hallowed hall" was undoubtedly the spacious new O'Laughlin Auditorium, in which the NBC Opera Company, the Ruth Page Chicago Opera Ballet, Marian Anderson, and other artists have provided cultural entertainment for St. Mary's students. And George Shearing, the blind jazz pianist, is a superb entertainer capable of providing the students with another type of valuable cultural experience.

The excellent poet that Sister Madeleva is comes out occasionally in her writing in this book, for example, pages 134, 136, 145; her sense of

humor constantly appears. Yet I have a suspicion that the book as a whole was hurriedly composed, a fact—if it is a fact—easily understood when one considers the demands of her position and her varied activities.

The author tells us in the foreword that this "is not a story of a nun on her *prie-dieu*." The final chapter, "The Relaxed Grasp," however, is a whole-some note on the important religious virtue of holy indifference. It manifests the fact that Sister Madeleva's pursuit of this virtue has been eminently successful.

Truly, this nun's story is not one of frustration. Thinking back on the richness of Sister Madeleva's life, spiritual and temporal, recalling her innumerable friends in many types of life—especially literary, educational, religious—may I ask: Is any woman in the United States more respected as writer and educator by Catholics and non-Catholics alike? My answer can only be: I doubt it.—NORMAN WEYAND, S.J.

**THE NEW SAINT BASIL HYMNAL.** Edited and Arranged by the Basilian Fathers. Cincinnati: Willis Music Company, 1959. Pp. 335. No price given.

**OUR PARISH PRAYS AND SINGS.** Collegeville: Liturgical Press, 1959. Pp. 160. Paper \$30.

*The Saint Basil Hymnal's* various editions and revisions for seventy years have been the mainstay of congregational singing throughout the land, but *The New Saint Basil Hymnal* breaks with the past. "It is not a mere revision of an older book," say the editors, "it is a new one."

Inspired by Pope Pius XII's encyclical on sacred music and his suggestion for an apostolate to promote congregational singing, the Basilian Fathers have produced a remarkable book. This new publication incorporates the finest principles of liturgical art and remains adaptable to the musical needs of both large and small parishes and schools. Only the best tunes and hymns have been retained from the old St. Basil's hymnals. Some of the book's outstanding features are: the wide selection of Gregorian chants, a rich repertory of traditional melodies for English, French, German, Irish, Italian, and Slavic congregations, three complete Masses—Gregorian Mass XI, the modern *Mass of St. Teresa* by Healey Willan, and the Gregorian *Requiem*. Very useful to the organist are the complete set of general liturgical directions, the special directions for each liturgical service, and the index of hymns according to season, occasion, and service. Another valuable feature is that the pitch of all tunes is fixed as low as possible for mixed congregations. The only criticism of the book would be that it does not contain everything. Some critics will undoubtedly prefer more Gregorian Masses, others will prefer a wider representation of the modern schools of liturgical music, and so forth, but no one will be able to deny that the book, as it stands, will prove valuable to any parish or school. It is more than a hymnal. It is a liturgical handbook for every parish with a living spirit of the liturgy, a work destined to fulfill richly the Basilian Fathers' hope of contributing "to the great splendor of God's worship."

Another fine book to satisfy the needs of the liturgically minded parish is *Our Parish Prays and Sings*. Paper-bound and costing only \$22½ per copy for lots of 167 or more, it contains an amazingly large repertory. Within

its covers are a full dialog Mass, with clear indications for the people's orderly participation and with hymns recommended for the beginning of Mass, the Offertory, and the Communion. There are ninety-seven hymns, chosen for their suitability for congregational singing and their expressiveness of the Mass action itself. Besides these there are ten Gregorian Masses, including the *Requiem*. It is unfortunate that this fine little book does not contain a simple, representative modern Mass for congregational singing. Most encouraging is the fact that this book is a step closer to the German *Singmesse*, in which the congregation simply sings hymns that are correlated with the various parts of the Mass. American Catholics could well examine this German idea for parishes that are not quite ready for a fuller liturgical participation.—DONALD J. MCGUIRE, S.J.

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## BOOK ANNOUNCEMENTS

### B. HERDER BOOK COMPANY

**Selected Easter Sermons of St. Augustine.** By Philip T. Weller. Pp. 329. \$4.95. Thirty sermons (with introduction, notes, and commentary) selected with a view to casting light on the ancient Easter liturgy.

### THE CATHOLIC UNIVERSITY OF AMERICA PRESS

**The Laws of the State of New Mexico Affecting Church Property.** By Manuel J. Rodriguez. Pp. 223. Paper \$2.00.

### DAUGHTERS OF ST. PAUL

**Doctor Luke, Beloved Physician.** By Msgr. Leo Gregory Fink. Pp. 207. \$3.00.

### NEWMAN PRESS

**The Bible in the Early Middle Ages.** By Robert E. McNally, S.J. Pp. 121. Paper \$1.50. Number 4 in the Woodstock Papers, Occasional Essays for Theology. It deals with Bible commentaries which were written in Latin between 650 and 1000 A.D. Rapidly and usefully surveying the available material, it also provides copious documentation.

**Tell Me About the Saints.** By Mary Cousins. Pp. 143. \$2.50. Juvenile.

### DEKKER AND VAN DE VEGT (Nijmegen, Holland)

**Capa Basilica Monasterium et le culte de saint Martin de Tours: Etude lexicologique et sémasiologique.** By J. van den Bosch, O.S.C. Pp. 166. Paper \$8.90. Number 13 in the Latinitas Christianorum Primaeva series.

### SHEED AND WARD

**Stories from the New Testament.** By Piet Worm. Illustrated by the author. Pp. 122. \$3.00. Juvenile.



## Prayer for the General Council

### Sacred Apostolic Penitentiary

[The following prayer and the declaration of the attached indulgences is translated from *Acta Apostolicae Sedis*.]

**D**IVINE SPIRIT, who were sent by the Father in the name of Jesus and who remain present in the Church to govern her unerringly, pour forth, we ask of You, the fullness of Your gifts upon the ecumenical council.

*Tenderest of teachers and of comforters, enlighten the minds of our holy prelates who, in eager allegiance to the Roman Pontiff, will make up the assemblies of the sacred synod.*

*Grant that abundant fruit may come from this council; may the light and the strength of the Gospel be diffused more deeply and more widely throughout human society; may the Catholic religion and the diligent work of the missions flourish with increased vigor; and may the happy result be a fuller knowledge of the teaching of the Church and a salutary progress in Christian morality.*

*O welcome Guest of the soul, establish our minds in truth and bring our hearts to a ready obedience so that what is determined in the council may be sincerely accepted and promptly fulfilled by us.*

*We also pray to You for those sheep who are not yet of the one fold of Jesus Christ; as they glory in the name of Christian, so may they finally come to true unity under the guidance of the one Pastor.*

*By a kind of new Pentecost renew your marvelous works in this our time; grant to Holy Church that, unanimously and insistently persevering in prayer together with Mary, the Mother of Jesus, she may, under the guidance of St. Peter, enlarge the kingdom of the divine Savior, a kingdom of truth and of justice, of love and of peace. Amen.*

**September 23, 1959**

By virtue of the powers given to it by His Holiness John XXIII, the Sacred Apostolic Penitentiary makes the following grants: 1) a partial indulgence of ten years to be gained by the

PRAYER FOR THE GENERAL COUNCIL

faithful who recite the above prayer devoutly and with contrite heart; 2) once a month a plenary indulgence under the usual conditions if they have piously recited the prayer for an entire month. All things to the contrary notwithstanding.

L. ✕ S.

N. Card. CANALI, *Penitentiary Major*

S. de Angelis, *Substitute*

## The Psychological Possibility of Intellectual Obedience

Thomas Dubay, S.M.

**I**F ANYTHING is anathema to our western world it is thought control in whatever guise it may appear. Understandably enough, our democratic horror at the least restriction on freedom of thought and expression strikes a sympathetic note in the heart of the western religious, for even he cannot escape the moods of a pluralistic society. So true is this sympathy for freedom, that not a few religious find the commonly taught doctrine on obedience of the intellect an incomprehensible, if not impossible bit of spirituality. One can encounter good religious whose very constitutions carry a stipulation on obedience of the judgment and yet who are almost scandalized by that stipulation, who may even think it a mistaken insertion because they view it either as impossible of fulfillment or as an unjust attempt to curtail reasonable freedom.

In this article we propose to investigate psychologically the theory and the practice of intellectual obedience, that is, the conforming of one's judgment to the judgment of the superior. We will preface our analysis, however, with a review of the commonly received doctrine on obedience of the intellect, a doctrine classically enunciated by St. Ignatius of Loyola in his well-known letter on obedience and recently sealed by the strong words of Pope Pius XII in his 1957 address to the General Congregation of the Society of Jesus.

### What Is Intellectual Obedience?

Before answering our question positively, we might with profit dwell for a moment on what intellectual obedience is not. Conforming one's judgment to the superior's judgment does not mean merely that upon receiving an apparently unwise command, the subject judges that in these concrete circumstances he (the subject) intellectually agrees that the superior is to be obeyed. A religious does not make the superior's judgment his own simply by accepting the intellectual proposition that this command must be

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executed, for that is accepting a solid truth of ascetical theology, not a superior's judgment. Obedience of the understanding is more than an intellectual acceptance of the theory behind religious obedience.

Secondly, obedience of judgment does not mean that a religious violates his intellectual honesty by "agreeing" with the superior no matter how patently wrong the latter may be — and sometimes is. Nor does it mean that a subject must think as his superior thinks on any subject whatsoever. The superior has no infallible authority from God and no universal commission to teach, and so he has no right to expect his subjects to be of one mind with him on free questions unrelated to religious obedience.

If intellectual obedience is none of these, what, then, is it? Although a religious can avoid an offense against the virtue or the vow of obedience by a mere execution of the matter commanded, yet perfection adds to execution a full surrender of both the will and the intellect. There are, consequently, three elements necessarily included in an act of perfect obedience: *execution* of the superior's directive, *wanting* to execute it *because of the superior's authority*, and *thinking* in its regard *as the superior thinks* insofar as such is possible. As regards this third element, we can hardly improve on St. Ignatius' explanation, an explanation ratified by the explicit authority of the Sovereign Pontiff: "He who aims at making an entire and perfect oblation of himself, besides his will, must offer his understanding, which is a distinct degree and the highest degree of obedience. He should not only wish the same as the Superior, but think the same, submitting his own judgment to the Superior's, so far as a devout will can incline the understanding. For although this faculty has not the freedom which the will has, and naturally assents to what is presented to it as true, there are, however, many instances where the evidence of the known truth is not coercive, in which it can with the help of the will favor one side or the other. When this happens, every obedient man should bring his thought into conformity with the thought of the Superior" (*Letter on Obedience*, translated by William J. Young, S.J. [New York: America Press, 1953], p. 10).

It is not our purpose here to develop the idea of intellectual obedience, but rather to analyze its possibility from the psychological point of view. Our aim, then, can be satisfied by two or three illustrations of the Ignatian teaching. Father X, a religious priest, is attached to a parish, and during Lent is charged by his superior to preach a series of sermons on the capital sins. Father X rightly

believes he knows the parish and its needs well, and he further thinks that those who come to Lenten devotions need a series of sermons on fraternal charity far more than one on the capital sins. Surely the difference of opinion between Father X and his superior is not black and white either way. As is the case with most commands in religious life, the evidence is not coercive; the matter is at least debatable. If Father X has a "devout will" in the Ignatian sense, he will try insofar as he can to see and accept his superior's judgment about the advisability of a series on the capital sins. Rather than adduce mental or vocal reasons against the superior's view (and that is his natural inclination), he summons up reasons that support the superior's position, and he tries to solve his own objections. In other words, he makes a serious attempt to judge the matter as his superior judges it.

Sister Y is denied permission to invite to the parlor someone she thinks she could aid spiritually by a word of encouragement or advice. Sister conforms her judgment to her superior's, not merely by agreeing to the proposition that she ought not to invite this person because she has been denied permission, but by trying to agree to the proposition that, all things considered, seeing this individual now is not wise *in itself*.

Brother Z is refused permission to buy tools that he obviously needs to do his job competently. Brother knows clearly that the monastery is not hard-pressed financially; and he knows, too, that his present set of tools is simply not adequate. What must Brother's "devout will" do in this situation? Rest in peace. He need not even try to conform his judgment to his superior's, because the case is clear (in our supposition, at least). Since it is patent that the superior is wrong, even the perfection of obedience does not require Brother to believe that he is right.

### Nature of Intellectual Assent

The difficulties involved in seeing the advisability and even the possibility of a submission of the judgment are prominent in the cases of Father X and Sister Y. Brother Z's situation offers no great problem. If the intellect is a necessary, determined, non-free faculty, how can it be moved to accept one view rather than another? If Father X's intellect is determined by the evidence at hand and if he can see his motives for assent but not his superior's, how can he honestly conform his judgment to his superior's? And the same is true of Sister Y.

The intellect, the faculty that knows in an immaterial manner, the faculty whose proper object is the universal idea, is admittedly a non-free cognitive power. It can know only what is given it, for the knowing intellect is what the scholastics call the possible intellect, and the possible intellect is determined by the impressed species. Though this terminology may be obscure to the non-philosopher, the fundamental idea is quite simple. Just as the eye is passive and determined in the sense that it can see only what is given to it, so also on the more immaterial plane is the intellect passive and determined because it can "see" only what is given to it to understand.

While we readily grant the non-free character of the intellect's grasp of the idea (the simple apprehension of the philosopher, the knowing of what a thing is), we do not grant that all of his judgments are determined or non-free. By a judgment we mean, of course, the attribution of one idea to another or the denial of one idea of another. I attribute white to house in the judgment, "the house is white," or I deny right of James in the judgment, "James is not right." Some of our judgments are necessary: "seven times four is twenty-eight," or "any being has a sufficient reason for its existence." These propositions are overpowering in their evidence; the intellect must accept them. It cannot do otherwise, for there is no theoretical or practical difficulty in the propositions that could distract the intellect's attention and so render the assent unnecessary.

But—and this is important for religious obedience—most of our judgments are not necessary. Even more, many of our *certain* judgments are free even though perfectly certain and established by irreproachable evidence. Although the judgment, "God exists," is certain, and metaphysically certain at that, it is a free judgment, for it is not coercively obvious. A man can choose to be unreasonable, to look rather at difficulties practical and speculative, and thus choose to reject a truth that is amply demonstrated beyond any reasonable doubt. Because the intellect is not necessitated by the evidence in these many free certitudes, the will must enter into the picture and decide whether a judgment is to be made, and, if so, what kind. The fact that the certitude of faith (another example of a free assent) is free is one reason that it is meritorious of eternal reward.

And so the will has a decidedly large part to play in our intellectual life—far more than most of us would like to admit. If I am a Democrat (or a Republican), I am such not because



of clear, cold reason alone. The positions taken by the two parties are by no means obviously right or wrong, at least when considered as two systems. If I am a Democrat, there are intellectual reasons, of course. But there are also a host of factors that have influenced my will quite aside from my desire for efficient government: parental persuasions, educational exposures, attitudes of friends, personality traits of political figures, my home city and state, income bracket (if I had one!), social position, religion. If you wonder whether rural life is superior to urban, whether married women ought to work outside the home, whether your religious superior is right or wrong in a given case, you may be quite sure that your will is going to have an important role in your final yes or no to each question.

The will exercises this role in two ways, indirectly and directly. The will indirectly influences our intellect in its act of judgment by determining whether and for how long the intellect is to consider the various pieces of evidence pro and con. If a man refuses to study the evidence for the divine origin of the Catholic Church, his final judgment, "She is not Christ's Church," has been very much determined by his will, even though he might flatter himself that he has been quite intellectual in building up his case against her. If a religious refuses to examine carefully the favorable motives for his superior's decision, his judgment that the superior has erred is shot through with the volitional element.

The will plays a direct role in the formation of a judgment, not because it elicits the very act of judgment (this is a cognitive act and therefore an operation of the intellect), but because it imperates or commands the intellect to pass judgment, to link one idea with another. This direct role is found in both certain and opinionative assents. Although we have said thus far considered chiefly the certain assent, what we have said bears even more pointedly on the opinionative. If certitudes can be free, it is obvious that opinionative assertions must also be free. If certain motives often do not determine the intellect, surely probable ones do not. And so because the opinionative judgment is not one forced by the evidence, the will must enter into the matter directly and command the intellect either to assent, not to assent, or to suspend assent altogether.

### **Application to Religious Obedience**

From all that we have said it appears, then, that a definitive disagreement with one's religious superior is not usually a purely

intellectual affair. The reader will note that we specify a *definitive* disagreement, that is, not a mere difficulty in seeing the superior's position, but rather a mental assent, certain or opinionative, that the superior has erred. If we may return to a previous example, our point may be clarified. If Father X makes a judgment that his superior is wrong in directing a Lenten series on the capital sins, Father X's will has probably entered into his decision both indirectly and directly. On the first score, Father X's judgment has been influenced indirectly by his will, if he declined to look for and consider reasons supporting his superior's view. If, in addition, he chose only to adduce mental evidence to prove his own view, he chose so to act by his will, not his intellect. On the second score, Father's judgment has been directly influenced by his will, since the evidence is not compelling for either opinion, and in order for him to make an opinionative or a certain assent either way the will must intervene.

It now becomes apparent that obedience of the judgment involves both the intellect and the will though in different ways. It is the intellect that is here conformed to the superior's, but it is the will that sees to the conforming operation. However much he might like to think so, the religious is not subject merely to objective evidence in his intellectual reaction to his superior's commands. His final assent or dissent is very much determined by his *desire* to assent or dissent, and that desire will be shown probably by both an indirect and a direct influence on the part of his will.

We may next inquire into the reasons why the will enters so pronouncedly into a realm that seems no great affair of its own. Why does the will step into the intellect's own proper sphere and influence its own proper act, the judgment? The underlying answer to this question may be deduced from what we have already said about the indetermination of the intellect in any of its judgments that lack compelling evidence. In these cases it is the will that must decide finally whether an intellectual assent is going to be made and, if so, what kind: affirmative or negative, certain or opinionative. Without this volitional push the intellect would operate only when the evidence for its assent is overwhelming and bereft of any difficulty, practical or speculative. While the intellect's frequent indetermination is the underlying reason for the will's entry into the act of judgment, we may still ask why the will chooses an affirmative assent rather than a negative one (or vice versa) or a certain rather than an opinionative one (or vice versa).

Why, in other words, do we choose to hold what we do hold? Does our will always follow the objective state of the evidence?

To answer this question is to answer also the problem of why we err when we do err. St. Thomas does not hesitate to place the root cause of error in the will, and he therefore finds at least a material sin (one without guilt) if not a formal sin (one with guilt) in our errors of judgment. "Error obviously has the character of sin," points out the Angelic Doctor. "For it is not without presumption that a person would pass judgment on things of which he is ignorant. Especially is this true in matters in which there is a danger of erring" (*De malo*, 3, 7). Why the sin? Because there is a deordination in the will's extending an assent beyond evidence, in judging without adequate information. We do not err because our senses and/or our intellects deceive us.<sup>1</sup> Being passive faculties they cannot register except what is given them, any more than a catcher's baseball glove can catch a golf ball if a baseball is thrown at it. If as I ride down the highway I see a peach tree and declare it to be a plum tree, I have erred not because my eyes deceived me (for they indicated precisely what is there), but because through an over-eager will my intellect was pushed to extend its assent, "Look at the plum tree," beyond the given data. An ordered judgment, one supported by available evidence, would have been, "Look, I *think* that is a plum tree." In this judgment there is no error for it does appear to be a plum tree.

In pinning down exactly why the will imperates unjustified assents epistemologists offer a wide variety of causes and occasions. These may be seen in any complete text on the validity of human knowledge. We will apply these same reasons and add some of our own to the subject's judging of a superior's command when the rightness or wrongness of it is not obvious. We may note that in the subject's disagreement with his superior there will often be an inordination of one kind or another. We qualify our statement by the word *often* because it can also happen with some frequency, and even in matters debatable, that a subject judges his superior wrong for objectively valid reasons. But even in this latter case perfect obedience will prompt the religious to seek to conform his thought to the superior's insofar as he can, and that by trying to see the superior's *reasons rather than his own*. What, then, are the inordinate causes for a subject's willed intellectual disagreement with his superior?

<sup>1</sup>The senses can err, of course, when either they or the medium are defective. Of themselves, they are inerrant.

1) *Precipitate judgment due to levity or lack of maturity.* Many people, not excepting religious, have a tendency to pass judgment on ideas or persons or events on the spur of the moment and without allowing themselves the leisure for mature consideration. This undue haste could be willed insofar as an individual realizes his tendency to ill-considered conclusions and yet does not take adequate means to overcome it. A religious who is wont to have and express an immediate opinion regarding decisions of authority is probably beset with this defect.

2) *Innate tendency to disagree.* Closely allied with our first cause for a religious' intellectual disagreement with his superior is the odd perversity by which some men almost automatically choose the contradictory position to an expressed proposition. This type of person, when a religious, will find himself spontaneously thinking that the community should buy a Ford once the superior has decided upon a Chevrolet.

3) *Desire to appear informed and/or as having a mind of one's own.* To suspend judgment upon hearing a statement or to agree with it can in the first case appear to be due to ignorance of the situation or, in the second, to a lack of intellectual initiative and originality. Sister X may disagree with a superior's directive regarding classroom procedure primarily because she wants her community to realize that she, too, knows something about matters educational. Brother Y may be at odds with his superior about some extracurricular activity just to let it be known that he still has the use of a good set of reasoning apparatus.

4) *An attachment to an idea or to a thing with which the superior's directive is incompatible.* Father X in our above example could have been willing his intellectual disagreement with his superior because of an unreasonable clinging to his own idea of what the people need most to hear about in a Lenten series. Although this clinging to an idea may be solidly motivated, it may also spring from an intellectual pride or from a self-centered attachment. If we refuse to examine honestly the evidence supporting the superior's view, we have cause for suspecting a self-centered attachment.

5) *A preformed set of pseudo-principles.* Not unrelated to simple prejudice is the phenomenon by which a religious builds his own cozy living of the religious life upon a set of principles hardly deducible from gospel asceticism. When his superior's directives clash with these "common sense" principles, the former are judged to be defective, not the latter. Fit forms of recreation, the amount of money available for a vacation, types and amount of work

assigned are all illustrations of the kind of material in which intellectual judgment is likely to be mixed with an abundance of will.

6) *Dislike for the consequences of the superior's judgment.* Even when no principle is immediately apparent, a religious can disagree with his superior's judgment because he can see that it is going to conflict with his own plans and purposes. A teaching sister who wishes secretly to run a particular extracurricular activity can easily be tempted to find intellectual fault with a command whose execution will disqualify her for the job she seeks. If she succumbs to the temptation, her judgment is probably rife with will.

7) *Dislike for the person of the superior.* If my memory does not fail me, Ovid once observed that love is a credulous sort of thing. And we might add that hatred is incredulous. The same man will strain to put a favorable interpretation on a wild remark of a true friend, while he will unabashedly reject a moderate statement of an enemy. A religious who feels a natural antipathy towards his superior is by that very fact predisposed to disagree with his judgments on non-intellectual grounds. Because women admittedly tend to judge with their hearts to a greater extent than men do, sisters who note this inclination in themselves should observe carefully its bearing on intellectual obedience.

These, then, are some of the volitional factors that can be present in the religious' failure to conform his judgment to that of his superior. Lest we be misunderstood, we repeat that a lack of conformity of judgment can also be due to solid intellectual reasons held by the subordinate; and in this case he is not at fault, provided he has honestly tried to see the superior's point of view. But we do insist that many of our disagreements can be influenced, perhaps strongly, by any one or several of the factors we have outlined. When such be true, our disagreement may not be flattered by the pure name of intellectual.

### Some Difficulties

Does not intellectual obedience smack of the unreal, the dishonest? Is not a mature man or woman being asked too much in being urged to surrender not only the will but the very intellect itself? Is the religious to enjoy no personal independence at all? These questions almost answer themselves in the asking. Intellectual obedience is honest and realistic for the simple reason that it requires only that a subject look frankly at evidence favoring

the superior's viewpoint. Since he already knows his own opinion, the subordinate violates no honesty in trying to see and accept that of God's representative insofar as such is possible. Nor does this ask too much, for every faculty of man belongs to God, his intellect included, and they all, therefore, should be surrendered to Him. As regards independence, we must note that no man is independent of God. A religious obeys with his understanding, not because the superior is more intelligent than he, but because he commands with God's authority. There is an immense difference between the two motives.

Would not the faithful practice of intellectual obedience cripple a religious' later ability to rule? Hardly. This difficulty is based on the tacit premise that the subordinate's viewpoint on a debatable command is the more correct because it is the subordinate's, that he will learn how to rule by attending to his reasonings rather than those of the superior. The contrary seems more likely. A subject already knows how he would judge in a given situation and why he is inclined to disagree with his superior. It stands to reason, then, that he will be broadened, not narrowed, if he honestly tries to see this same situation from another man's vantage point. I would expect obedience of judgment to improve a subject's later ability to govern wisely rather than hinder it. After all, who of us is so brilliant that he has nothing to learn from another?

And finally, does not the conforming of one's judgment to that of another tend to smother magnanimity and zeal, bigness of mind and accomplishment? I think I might be pressed if I had to give a convincing theoretical answer to this objection, but I find that an adequate concrete answer could scarcely be easier. We need only look at the lives of the saints and then ask whether their perfect obedience of intellect and will smothered their zeal and accomplishment. We need only recall, for example, that towering figure of magnanimity, St. Francis Xavier, corresponding with his superior on his knees. The objection melts away.

Intellectual obedience, then, is not only psychologically possible; it is logical, helpful, desirable. Without it obedience of execution and will can hardly be perfect. The subject who is at intellectual odds with his superior's directives is likely to murmur, to cut corners, to be lacking in promptness and cheerfulness. With intellectual obedience he is completely subordinated to God. He enjoys peace because his holocaust is entire.



## Temptation: $A + R = S$

John Carroll Futrell, S.J.

**E**VEN THE GREAT St. Paul complained that he found himself doing the evil he did not wish to do. Religious men and women, professionally dedicated to the pursuit of perfection, understand from their own humiliating experience what the Apostle was talking about. It is one thing to possess and pursue ideals of perfect virtue and high sanctity and quite another to realize them in the heat and rush of daily life. All of us suffer from plaintive moments when we see the embarrassing divide between what we are and what we are supposed to be. "What a rain of ashes falls on him / Who sees the new and cannot leave the old." More often than not it is only in profound moral crises that we find out what values truly shape our character. Men in general tend to live their lives without finding out who or what they really are. Most of the time we can successfully fool ourselves into believing that we are in our souls what we appear in our religious garb. Whether this be due to superb play-acting or to some inner veil we draw across the mirror that would show us ourselves, at least this much is clear: we fight like Tartars against the knowledge of what we really are, barring no holds and respecting no rules. It takes a crisis to reveal us to ourselves, and even then we can sometimes throw off uncomfortable truths by a kind of mental judo.

The source of our troubles and the root of our self-deceit, we know, is the old Adam within us all. Man is split; his heart is divided. If, as the Psalmist and the poets have said, he is noble and splendid and but a little less than the angels, if he is of almost infinite faculty in his mind and in apprehension like a god; still, he is also a mean-spirited reed and his own demon. He is capable of heroic grandeur shining out against the dark magnificence of things; but in the main he is rather ignoble, mean in his pleasures, slavish in his conformity to unworthy standards. We religious share this fallen nature (how well we know it!) and this divided heart. We run the constant risk that we shall live out our lives without really seeing our true face or speaking out our authentic name, who we are, why we are here. When the time comes to us, perhaps only at Judgment, when we will be forced at last to utter

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the speech which has lain hidden at the center of our souls for years, we will be abashed and not a little astounded. It will be too late to deceive ourselves.

If we have failed to realize our religious ideals, the reason is that we have in one way or another succumbed to temptation. Modern psychoanalysis has taught us that the best way to uncover the authentic self is to dig back under the layer of our surface personality and lay bare the subsoil from which it has emerged. Ultimately, one can do this only for himself. It is helpful, however, to consider how temptation works in general in order to be equipped to analyze its victories in ourselves. The purpose here is to consider how temptation works and why it overcomes us.

In his brilliant discussion of the roots of sin St. Thomas Aquinas explains the division man discovers within himself. The philosophers have a dictum that action follows upon knowledge. How, then, can a man do the evil he does not wish to do, follow what is base, when he could write a perfectly accurate analysis of the ideal? How can he act against his own knowledge? St. Thomas gives the answer (*Summa Theologiae*, 1-2, 77, 2). We have two kinds of knowledge: a general recognition of moral principles which is habitually possessed by our minds — for instance, we know that all forms of sensuality are to be avoided — and a practical knowledge in the here and now situation that faces us which governs what we actually do — we do not recognize that *this* sensual action here and now ought to be avoided. The process is obvious: we fail to consider here and now what we habitually recognize as true. What is the cause of this crucial failure to call upon our habitual knowledge when we most need it? Why is man divided?

According to St. Thomas there are several possible explanations of this lack of consideration of moral principles. In a malicious man it may simply be the result of an evil intention; he does not *want* to pay attention to the demands of morality. More often, the source of the trouble is less direct. Some impediment gets in the way and blocks out the habitual knowledge which should step in to save us. This impediment might be so simple a thing as a very demanding external occupation. We are so busy doing that we have no time for thinking. Or it might be the result of physical weakness. The mind is very much tied to the body. But for most of us most of the time the biggest impediment to moral consideration is the force of our feelings. We are carried away from our ideals by the drive of self-propelled desire. The most insidious wile

of feeling is to distract us from our habitual knowledge of what is meet and just by compelling our attention to its own attractive object. Or it may simply set itself openly against the ideal, inclining us away from it and toward the flowers of evil. Finally, (St. Thomas is always thorough) feeling can actually bring about a bodily change in a person, pressing him on so violently that reason is chained and actions are no longer free. Passion can make a man insane.

What we face in temptation, therefore, is a here and now compulsion to yield to an evil desire, a craving so intense that it tends to drive from consciousness our habitual intellectual knowledge of right and wrong, our higher ideals and hopes. Man is divided; and if temptation overcomes him he finds himself doing the evil he does not wish to do.

How exactly does this sway of feeling manage to upset moral consideration? What is the psychology of temptation? Perhaps we can express it as a formula:  $A + R = S$ .  $A$  stands for appetite. Our problems begin when something catches our attention which shows itself to be highly desirable. It is not good for me, but I want it. Hold out a piece of candy to a little child, then draw it away, and the process will be clear. What feeds appetite? It is a complicated process. The initial cause may be memory of some pleasure experienced in the past, or imagination of some hitherto unknown desirable object. Or it may be that our senses are surprised by some unexpected stimulation. What I see or hear makes me want to gain possession. In any case, a circuit has been established. Like an electric current, desire runs back and forth from imagination to the senses, one strengthening the yearning of the other. What I want in imagination, I decide to look for or reach for, and sense action results. But the action of the senses causes imagination to paint in ever more glowing colors the object I desire, and this results in more definite sense activity. All the while feeling is being fed and is growing stronger. But it runs the risk of being crushed. Reason hastens to the rescue.

$R$  stands for rationalization. In a religious, especially, ideals, convictions, habits stand in the way of surrender to appetite. If feeling is to have its way, it must seduce reason into approving the here and now choice of an action which is completely at variance with the religious's habitual knowledge of right and wrong. This requires some ingenuity, playing off against one another various considerations of what ought to be in general, and what ought to be under these circumstances; when one should strive to be a

saint, and when one should give a little to weak human nature; what is splendid as a hazy ideal, and what is practical at the present moment. Appetite slowly takes control of reason, leads it away from consideration of good and evil, brings it around to the judgment that what appetite wants it should have. This step of rationalization is essential to the victory of temptation. It cannot win without it. Man will not act while he is divided; he comes to realize the division only after he has done the evil he did not wish to do. Two forces are at work in the rationalization process which favor the success of temptation. Obviously, the first is self-deceit. We manage to fool ourselves into thinking temporarily that we can be both good religious and self-indulgent at the same time. The more we give way to the onrush of appetite, the easier it becomes to fabricate logical reasons for satisfying it. Our mood becomes one of great kindness towards ourselves, paternal understanding of our weaknesses, and gracious indulgence towards our felt needs. Finally, we convince ourselves that for the moment surrender is the better part of valor.

The second force which bolsters up the campaign of appetite during rationalization is procrastination. When we manage to retain a toe-hold on reality and have a sneaking suspicion that we cannot sincerely strive to be perfect and holy religious while giving way to self, feeling strikes directly at this resistance. It allows us to admit that what we desire is honestly not the greater good, is truly not consistent with total consecration to God. Yet, here and now it is needed. No one becomes holy in a day. Even though we surrender to appetite on this occasion, well, we will be striving for perfection all our lives. The particular kind of mortification involved in resisting this temptation can come at a later date. Put it off for the time being. Reason has the satisfaction of feeling self-righteously honest at the same time that it approves the drive of appetite. Temptation wins again. A variation on the usual campaign of procrastination may be termed the *datur tertium* feint. If reason persists in protesting that the object of appetite just cannot be squared with religious dedication, then the object is shifted somewhat to make it appear more acceptable. This type of rationalization is most effective when the temptation is *not* to do something difficult which the pursuit of perfection clearly demands. Appetite is revolted because the prospect is painful. Therefore, some less unpleasant act of virtue is proposed. One need not experience the shame of outright refusal to a call to greater holiness, but neither need he be

quite so extravagant as seems indicated by the movements of grace. *Datur tertium* — something else can be done which will serve as a sop to conscience and yet not unduly inconvenience the precious self. Later on, perhaps, it will be possible to ascend to the heights along the highroad of the saints — but not quite yet. Once again, temptation has its way.

S stands for surrender. The circuit is now completed. Appetite, fed by imagination and sense activity, entered into the mind and met all the counterattacks of reason. Having rationalized successfully, the tempted religious is now able to make the judgment that what is wanted here and now is good, or at least allowable, even though it runs counter to his habitual knowledge of what is right and wrong for one who is pursuing perfection. The choice is made. Temptation has won the battle and in its victory is transformed into sin, or at least into religious failure:  $A + R = S$ . This, it would seem, is a fairly accurate description of the general psychology of temptation. How this general campaign is waged in each individual soul only the individual can say. But given that this is the way temptation works, what would be the best general strategy of defense against it?

The best beginning in a defensive war is to recognize the tactics of the enemy. These we have expressed in a formula —  $A + R = S$ . Now, a clever general tries to counter the very first hostile move. We must above all, therefore, attempt to overcome appetite before it can advance to the stage of rationalization. Here, one must cultivate awareness of the movements of imagination and the susceptibility of the senses. Since memory and imagination incite sense activity and sense activity feeds imagination, one must be ready at any time to shift his attention from the object which incites appetite. If the feeling of desire has entered through the imagination, catch the feeling and overcome it before sense action results. If surprised by the senses into awareness of the desirable object, quickly occupy the senses with something else. In either case, the trick is to focus the attention away from what is tempting, and to do it immediately. The very practical and psychologically valid principles underlying the exercise of interior mortification and rules of religious decorum are immediately evident. These are simply helps to cope with our divided hearts. They are the guard over our outer gates. Further, one sees the wisdom of the practice of recollection and the habit of frequent interior aspirations. These are positive ways of keeping our attention where it belongs—on God; and they provide a quick and easy way of shifting our atten-

tion away from temptation when it surprises us. The practice of corporal mortification, too, is seen for the healthy thing it is: a means of training our senses to embrace what is painful when the call of grace summons us to higher holiness. Our conscious life is a vital rhythm which the soul itself cannot regulate. It needs powerful allies on the level of sense and imagination.

Rationalization is harder to cope with because it means that the enemy is already within the gates. Temptation has advanced beyond the stage of mere appetite. However, some defenses are still available. One can consciously cultivate the disposition for complete honesty with one's self and with God. Then, when rationalization begins, it will be difficult not to recognize self-deceit. No one can give himself heart and soul to one thing while in the back of his mind he cherishes a yearning, a secret hope, for something very different. If we are constantly striving to realize total consecration to God, temptation will conquer us less and less often. The cultivation of this desire demands unswerving fidelity to the practice of spiritual exercises, especially examination of conscience and contemplation of the meaning of God. Adam failed in contemplation, and ever since the heart of man has been divided. A very practical means to expose temptation for what it really is is suggested by Eric Gill in his *Autobiography*. When the appetite draws us toward something which seems desirable and promises joy, he advises us to reflect on the true nature of enjoyment. "The only real enjoyment of life is in the memory. However enjoyable this or that activity may have been or have seemed to be at the time of action — the ecstasy of sensation, the ecstasy of touch and taste and smell, of sight and sound — unless the memory of it be good we must, for our own peace, eschew such action" (New York: Devin-Adair, 1942, pp. 221-22).

Finally, when we have done the evil we did not wish to do, when temptation has conquered and we have surrendered, we must hold on with all our faculties to our faith in the mercy and forgiveness of God and our trust in Him at last to deliver us from the body of this death and to lead us home. If fall we must along the way, we know that if we have confidence in Him, He will bring us to victory and holiness in His own good time. Juliana of Norwich expressed it perfectly: "He said not Thou shalt not be tempted, Thou shalt not be travailed, Thou shalt not be distressed; but He said *Thou shalt not be overcome.*"



## Charity the Unifying Principle of Religious Life

Sister Consuela Marie, S.B.S.

SOMETIMES in religious life the minutiae of observance, the multiplicity of regulations and injunctions, the unremitting insistence on the perfect observance of the rule may cause us to lose sight of the fundamental obligation of all spiritual living—the observance of the first and greatest commandment: the love of God and its included second, the love of self and neighbor. Charity in its unadulterated essence is the root obligation of all moral law; it is of the essence of the morality of religious observance.

In this atomic age, religious find themselves caught in the activity whirls of modern living. All the gadgets and electronic time-savers available today somehow do not bring them extra time or leisure. Whether the religious exercises his activity in a classroom, a hospital, or the homes of the poor, he goes intensely from one activity to another only to find that all he hoped to do in a single day cannot be fitted into the twenty-four hours that bound it. Fortunately for him, there is a definite pattern of prayer around which he builds each day and a definite horarium for the specific duties of the day that would seem to make for one calm, peaceful whole. But in this statistical age of records and super records, of state requirements and association reports, of development programs, of theatrical productions and seminars, he finds himself swamped at times as he tries to keep his head above a tide that carries him along whether he will or not.

Stress is in the very air we breathe in America today. While the nation works feverishly for bigger and better missiles, we look for more and more mechanical teaching aids, larger and better equipped buildings, new modern motherhouses and participated TV programs. And all of this is good. The far-seeing religious, heeding the many suggestions of His Holiness, Pope Pius XII, realizes that all modern developments, if properly used, are effective instruments for promoting the glory of God. He would be foolish to pass them by and keep to a horse while the rest of the world whirls by in convertibles.

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But not for these did the young person enter religious life. Fundamentally, he entered religious life to find God, to live with Him, to carve out, with His grace, a way of life that would bring him into close contact with this God of love for whom his whole being cries out. How often the very force of circumstance will compel him to realize that God is not in the whirlwind; He is not ordinarily found in the blare of feverish activity. There must come to him those moments when he feels there is a roadblock between his activity and his God; and he dreams of the green fields of the enclosed contemplative and feels himself in an outside barren waste where God seems to have crossed the horizon and left him watching the sun go down not on the glory of Galway Bay, but on the dried-up barrenness of an overworked field. At this point, however, help is nearer than he knows. He has only to cry out to God to experience new floods of grace poured out on him.

Divine selection and abundant grace have set the religious apart for a special kind of efficiency in a special way of living. No human mind devised the religious state. Infinite Wisdom ordained and designed it. The Holy Spirit, breathing forever where He wills, inspired the minds of saints to organize its multiform varieties in the world today. No human need has been overlooked in the long list of religious institutes or the long category of their functions. Primarily, the religious state, whether active or contemplative, is a state of perfection in which one is surrounded by means of attaining perfection by the observance, in addition to the commandments, of the religious counsels. Because it implies a special way of approach to God, a special way of directing one's actions to one's last end, which is the eternal possession of God, "it implies a whole ensemble of moral obligations of unequal importance."<sup>1</sup> There is the fundamental obligation to strive for perfection; and this is the soul's direct answer to the challenge: "If thou wilt be perfect. . . ." There is the essential obligation of the vows and their ramifications in the particular institute; there are the secondary obligations of the specific apostolate. Finally, there is the obligation of each professed "of impregnating his soul and his life with the particular spirit of his institute and assimilating its characteristic virtues."<sup>2</sup> Each of these obligations is assumed under the protecting arms of Holy Mother the Church. It is the Church which puts the seal of approval on the specific rules of the various orders and gives its as-

<sup>1</sup>L. Colin, C.S.S.R., *Striving for Perfection* (Westminster: Newman, 1956), p. ix.

<sup>2</sup>*Ibid.*, p. x.

surance that sanctity can be attained by the observance of these rules. The apostolates of the institutes become by this approval the apostolates of the Church itself.

Underneath the multiplicity of orders and congregations, there is the unity of all religious living in the complete consecration of individual lives to the pursuit of perfection. In the spiritual order is thus achieved that unity in multiplicity so characteristic of all being, so particularly characteristic of the Church to which Christ gave the mark of unity. What striking illustrations of this unity of the Mystical Body of Christ, the Church: membership for every race, every clime, every age; sanctity on every level, married saints, doctor saints, children saints, royal saints, peasant saints, laborer saints, active apostolic saints, silent suffering saints. In his lucid expression, St. Thomas states it thus: "Even in the order of natural things, perfection, which in God is simple, is not found in the created universe except in multi-form and manifold manner; so too, the fullness of grace, which is centered in Christ as Head, flows forth to His members in various ways for the perfecting of the body of the Church. This is the meaning of the Apostle's words: 'He gave some as apostles and some as prophets, and other some as evangelists, and other some as pastors and doctors for the perfecting of the saints.'"<sup>3</sup>

As in the Church, so too in each single order or congregation there is a leit motif, an underlying unity that binds all duties, all moral obligations in one. How necessary it is that one establish the rock bottom foundation principle of unity for the multiplicity of obligations in religious life: the vows that bind for life, the virtues to be acquired, the particular duties assigned, the diverse activities to be assumed. One element, one principle binds them all together. That element, that unifying force is charity. Once that is clearly grasped, accepted, and allowed to function unhampered, the inner well of peace is safely dug, the heart finds the refreshing inner spring; the storms, the hurricanes crash and lash; but they beat without impress; and the soul walks and talks with God in the quiet of the evening in a garden enclosed.

And this is not mere poetry. It is basic theology. It was clearly taught with unerring simplicity by the eternal Word who, in answer to the Pharisee's question as to what was the greatest commandment, answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like

<sup>3</sup>*Summa Theologiae*, 2-2, 183, 2; Eph 4:11.

it. Thou shalt love thy neighbor as thyself" (Mt 22: 37-39). Scripture repeats that declaration again and again. Nothing surpasses St. Paul's description of charity. The nature, import, vitality of charity have never been so deftly defined and so superbly summarized as in his classic encomium. The Corinthians were evidently interested in the startling and visible charisms granted freely to the new-born Church. But St. Paul urges them to strive for the greater gifts and points out to them a "yet more excellent way." All the charisms, tongues of men and angels, gifts of prophecy, knowledge of all mysteries, and strength to move all mountains . . . all are as nothing without charity.

Three groups of dominant ideas in St. Paul's treatment of charity are pointed out by Father Fernand Prat.<sup>4</sup> St. Paul, he tells us, establishes it first as the *queen of virtues* since all other gifts are as nothing unless they are ruled by charity. Secondly, he makes it the *summary of the commandments*: "Love is the fulfilling of the law" (Rom 14:10). Finally, he establishes it as the *bond of perfection*. Fifteen different virtues are listed by St. Paul as the companions of charity in his exhortation to the Corinthians (1 Cor 13). In his Epistle to the Colossians, he urges the practice of mercy, humility, kindness, meekness, patience (Col 3: 12-13), all of which are included in the list of companions of charity. But whereas in the first listing St. Paul breaks charity up into its component virtues, in this second listing he holds them securely together by making charity their bond. "But above all these things have charity which is the bond of perfection" (Col 3:14).

At the outset of religious life, when the young person is being orientated into a new type of living, when new obligations and moral responsibilities are being explained, might it not be well to posit a course (new or review as the previous education of the aspirant would determine) on the theological virtues with strong emphasis on charity? With this theological knowledge, the balance of other moral obligations can be definitely determined. At the beginning the air is cleared, the moral emphasis properly placed and perfectly poised. With St. Thomas for his teacher, the young religious will know that "primarily and essentially the perfection of the Christian life consists in charity, principally as to the love of God, secondarily as to the love of our neighbor, both of which are the matter of the chief commandments of the Divine Law."<sup>5</sup> In discussing the question *whether perfection consists in the observ-*

<sup>4</sup>*The Theology of St. Paul* (Westminster: Newman, 1927), 2, 333.

<sup>5</sup>*Summa Theologiae*, 2-2, 184, 3.

ance of the commandments or of the counsels, St. Thomas makes very clear this distinction between primary, essential perfection and secondary, accidental perfection. After stating the primacy of charity, he goes on to explain: "Secondarily and instrumentally, perfection consists in the observance of the counsels, all of which like the commandments are directed to charity; yet not in the same way."<sup>6</sup> The commandments, he explains, direct us in clearing away those things opposed to charity; while the counsels direct us to remove things not contrary to charity themselves, but which could hinder it. He quotes the Abbot Moses: "Fastings, watches, meditating on the Scriptures, penury and loss of all one's wealth, these are not perfection, but means to perfection, since not in them does the school of perfection find its end, but through them it achieves its end."

Here we have obligations in their proper focus; we have the obligations of religious life in their exact and proper proportion. The obligation of charity is primary and without measure or limit. Its boundaries are all the energy of heart, mind, and will. Faith and hope, it is true, as theological virtues, have God as their end. But in faith, it is the knowledge of God on the authority of His revelation; in hope, it is confidence in God to be possessed in future beatitude. In charity however, the end is the immediate possession of God here and now, the possession of infinite Love whereby God infuses His love into the soul, and the soul loves God with His own love. "It amounts to this, that endowed with the actual love with which the Father loves the Son, and the Son loves the Church ('I am in the Father and you in me, and I in you. . . . He that loveth me shall be loved of my Father, and I will love him') we find within ourselves the strength to keep the commandments, to live the life of faith, and — most blessed of all — to love back."<sup>7</sup>

Charity, we must remember, is infused; we cannot create it; we cannot increase or decrease it though we can posit the actions, we can set the conditions under which, or on account of which, God will pour deeper infusions. On the other hand, we can, by our neglect of grace, dry up the streams and eventually, by our own free act, lose this infused gift by mortal sin. Charity and grace go hand in hand. They grow together; they increase together. When we lose one, we lose the other. They are distinct but inseparable.

Since on the authority of God, the testimony of Scripture and

<sup>6</sup>*Ibid.*

<sup>7</sup>Dom Hubert VanZeller, *The Inner Search* (New York: Sheed and Ward, 1956), p. 165.

the writings of the Fathers and the explanations of the *Summa*, charity is the first moral obligation of all Christian living, a clear concept of its theological implications serves not only as rock base for the spiritual structure; but, far and beyond the foundation, it provides the beginning and the end, the end and the means, the joy and the crown, the reduction to simplicity and unity of the many facets of religious observance and obligations. Once this foundation virtue of charity takes its proper place, all other virtues take their form from it; all other virtues are only so many ways of loving God. No one of them has any meritorious value before God unless it is informed by charity. What a delight religious life should be if this is our first duty, this the prime obligation of our whole existence — to love God and our neighbor as ourselves in Him. And all this because God has first loved us. Before the universe was created, God is love. He created the universe and man in an act of love. When man turned aside from His love in sin, God the Father decreed the redemption by His only-begotten Son; and the Holy Ghost, in an act of love, overshadowed the immaculate Virgin and with her consent effected the Incarnation. "The free deliberate self-oblation of Jesus on earth is the realization in time of the eternal decree of redemption in Heaven which springs from the inmost sources of Love."<sup>8</sup>

We were created in love; we are destined to be entirely possessed by love. We have only to clear the way, to remove the obstacles, to take down the barriers of pride and self love to let the waters of the boundless oceans of love inundate our whole lives. Once the barriers are down and love's passage through us is free, all other virtues follow. Because we love, we find the practice of the other virtues an almost impelling necessity. "I have found my vocation," once exclaimed the Little Flower; "in the Church, I will be love!" Each religious should make the same discovery; and the sooner, the better. To each one is the quotation from Jeremias applicable: "I have loved thee with an everlasting love!" (31:3). What peace, quiet, refreshment in that thought. Everlastingly He has loved me; He has brought me into existence primarily to fill me with love, for His glory!

Intellectually we should understand the nature of this charity and how it should function in our lives. We cannot build castles in the air or dream of the darts of love or the raging fires we see surrounding the pictures of the saints. We must seek the essence,

<sup>8</sup>Karl Adam, *Christ the Son of God* (New York: Sheed and Ward, 1934), p. 266.



not the extraordinary manifestations of it. There are three divisions in this precept of charity: the love of God, the love of self, the love of neighbor. The human mind staggers when it attempts to analyze the love of God in itself. On God's side, charity is active and creative. According to St. Thomas, "It infuses and creates the goodness which is present in things."<sup>9</sup> We love something because we find in it qualities or characteristics that appeal to us. God loves His own reflection in objects pleasing to Him. God is love, so that in Him love is a bottomless spring diffusing itself endlessly to the works of His creation, making them beautiful because of His love poured freely into them. "Our God is a consuming fire" (Heb 12:29). The flames of that fire are eternal and boundless. They transform to white heat whatever they touch. The inner life of the Blessed Trinity is one of complete giving, complete giving in love in the eternal generation of the Son by the Father, and the eternal spiration of the Holy Ghost by the mutual love of the Father and the Son. The Incarnation of the Second Person of the Blessed Trinity is the most stupendous demonstration of God's love for man. The Redemption, the establishment of the Church, the order of grace and the sacraments, are all gifts demonstrating a love on God's part so perfect, we can never begin to comprehend it.

On our part, charity is a supernaturally infused habit of our souls, a virtue by which we love God as the sovereign good above all else and our neighbor as ourselves in His love. This love for God which is our prime duty must have definite characteristics. It must be a love that is *summus*, that is, a love of God above all else. This characteristic which the theologians label *summus* has two divisions: *appretiative* and *intensive*. *Amor appretiative summus* loves God as the sovereign good. "It is a postulate of charity that we must love God as the infinitely lovable Being above all else, that is more than any other person."<sup>10</sup> *Amor intensive summus* adds the additional note of loving God ardently. "It is the highest kind of emotional love of which a man is capable."<sup>11</sup> This ardor, however, is not essential. It is a gift of God not given to all. True, there have been saints who have experienced sensible darts of love or ardent affections; but there have been many, too, who experienced years of dryness and dereliction. Yet these also loved God with an *amor appretiative summus*.

<sup>9</sup>*Summa Theologiae*, 1, 20, 3.

<sup>10</sup>Koch-Preuss, *Handbook of Moral Theology* (St. Louis: Herder, 1928), 4, 78.

<sup>11</sup>*Ibid.*, p. 79.

The second characteristic of the love we should bear God is that it be *effective*. That means it must show itself in good works. Love that merely exclaims, "My God, I love you!" but does not show itself in good works, is ineffective love. Mere affective love is transitory and incomplete unless it ends in effective love. If we really love God, we give proof of the love by the practice of the virtues and by positive effort to extend the Kingdom of God on earth.

The love of God is the first and greatest commandment, and the second is the love of neighbor as self. Not often is a religious instructed in the love of self, though since God established love of self as the measure of the love of neighbor, there is a perfectly proper love of self. Pope Pius XII has made this very clear. "There exists," he said in his address to psychotherapists (April 13, 1953), "in fact a defense, an esteem, a love, and a service of one's personal self which is not only justified but demanded by psychology and morality. Nature makes this plain, and it is also a lesson of the Christian faith. Our Lord taught 'Thou shalt love thy neighbor as thyself.' Christ then, proposes as the rule of love of neighbor, charity towards oneself, not the contrary."

This love of self includes the proper love of our spiritual welfare before which we can put nothing else, and also in certain circumstances, a concern for our necessary physical welfare. St. Thomas says this explicitly: "When we are commanded to love our neighbor as ourselves, the love of self is set before the love of neighbor."<sup>12</sup> He hastens to add that we should love our neighbor more than our body. A proper understanding of the nature of this love of self is essential. Before all else, we must love our soul's salvation. Before that we can put nothing. We can, however, and should put our neighbor's spiritual welfare before our physical convenience. It is worth noting, too, that God expects a reasonable care and concern for the physical nature He has given us. It has been said that some nuns push themselves too far. That can happen to a religious as well as to a hard-pressed mother or father. But here, a charity for oneself, for the physical health given by God, could help.

All religious are well instructed on the third phase of the commandment of charity — the love of neighbor. Love for others in religious life flowers into the manifold apostolates of the Church at home and abroad. So many dedicated apostles in so many dedicated apostolates, all loving God for Himself, and their neigh-

<sup>12</sup>*Summa Theologiae*, 2-2, 44, 8, ad 2.

bors in His love, ready to give them all they have, loving them truly as they love themselves! Now and then, however, it is well to recall that the first claimants to this charity toward the neighbor are the members of our respective communities. St. Thomas says so pointedly, "We ought to love most those of our neighbors who are more virtuous or more closely united with us."<sup>13</sup> We should wish them well, do good to them before outsiders. Helping them is part of our first moral obligation.

Understanding the primacy of place, the primacy of obligation, and the formative influence of charity on all other virtues, the intellectual concept is clear. Intellectual concepts will help but they will not produce charity. God infuses it. Progress in charity is the lifelong concern of the religious. He is in the way of perfection. Can he attain to perfect charity? Discussing whether one can be perfect in this life,<sup>14</sup> St. Thomas explains that absolute perfection is possible only to God, and that absolute totality on the part of the lover so that his affective faculty always tends to God as much as it possibly can, is not possible to human nature this side of heaven. But, he adds, there is a third perfection on the part of the lover with regard to the removal of obstacles to the movement of love towards God. This perfection, he assures us, can be had in this life in two ways: first, by removing from man's affection all that is contrary to charity, such as mortal sin (this degree is essential for salvation); secondly, by removing from man's affections not only what is contrary to charity but also what hinders the mind's affection from tending wholly to God. In this second area, there are ever-widening possibilities. In avoiding mortal sin, and as far as human frailty will permit, venial sin, there is an ever-deepening union of mind and soul with God. Affective love becomes effective in works of supererogation assumed for the sake of love. At this point, all the theological virtues, the cardinal virtues and their subsidiary virtues, are so many streams through which the current of charity flows far and wide. The stronger the charity, the stronger these other virtues which receive their merit from charity. This perfection is possible here and now — that all that is done, is done for love of God at least through a virtual intention even though an actual intention does not precede every act. The aim at this love should be direct and constant.

The most important act a religious makes is an act of charity, and it is in his power to renew it actually and briefly countless

<sup>13</sup>*Ibid.*

<sup>14</sup>*Summa Theologiae*, 2-2, 184, 2.

times during the day. Fulfilling all the obligations of his state for the pure love of God, he can still renew frequent acts of charity. "With frequently renewed acts of charity, the soul is capable of doing as much as it can in this life to make the meritorious influence of charity constant and complete."<sup>15</sup>

Charity is the precious ointment, the sheer essence of all religious living, of all spiritual striving. It is the most precious element in the Church. St. John of the Cross states its position with startling simplicity: "More precious in the sight of God and the soul is a small portion of this pure love, more profitable to the Church, even though it seems to be accomplishing nothing, than are all other good works combined."<sup>16</sup> When life is over, faith will end, for we will see; hope will vanish, for the goal will be reached. Charity alone will endure. Before it is our eternal joy, it will be our judgment. St. John of the Cross tells us that in the evening of life, we will be judged by love. How important that the morning, the high noon, and the late afternoon of life be directed to the perfection of charity!

<sup>15</sup>Dominic Hughes, "The Dynamics of Christian Perfection," *The Thomist*, 15 (1952), 268.

<sup>16</sup>*The Works of St. John of the Cross* (Westminster: Newman, 1949), 2, 346.

## Neuroticism and Perfection

Richard P. Vaughan, S.J.

**T**HE FIRST OBLIGATION of every religious is to seek perfection.<sup>1</sup> Generally speaking, the success of a religious as a religious will be measured by the extent to which he or she actually achieves this goal. Since perfection and sanctity are synonymous, every religious is also called to sanctity. This demand presents a special problem for the seriously neurotic religious, since the very nature of his disorder seems to militate against his achieving any degree of perfection or sanctity, and sometimes it even seems to eliminate the possibility of his striving to achieve a relative state of perfection. The question, therefore, arises: Can the neurotic religious ever hope to attain perfection or sanctity? Or are the debilitating symptoms of almost all seriously neurotic conditions such as to exclude the possibility of sanctity?

### Obligation and Nature of Perfection

St. Thomas describes the type of perfection which is the primary obligation of all religious as "charity, first and foremost in the love of God, and then in the love of neighbor."<sup>2</sup> The religious is especially called to love God with his whole heart and his neighbor as himself.<sup>3</sup> Although few, if any, actually achieve this goal, many have succeeded to an extraordinary degree. They have devoted the greater part of their lives to loving God and neighbor. As a result, they now live among the saints of heaven.

If one stops to analyze the lives of these eminently successful people, it becomes evident that this charity of which Scripture and the theologians speak presupposes many other virtues and counsels. First of all, one cannot fully love God and his neighbor when the major actions of his life are motivated by self-love. The person who is absorbed in himself finds it extremely difficult to turn his will outward toward God and neighbor. Even those who have achieved a relative state of sanctity on this earth, quickly dis-

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<sup>1</sup>Code of Canon Law, canon 593.

<sup>2</sup>*Summa Theologiae*, 2-2, 184, 3.

<sup>3</sup>Adolphe Tanquerey, *The Spiritual Life* (Tournai: Desclée, 1930), pp. 183-84.

covered that they must wage a constant battle against self, lest they find selfish motives tainting that charity which perfection demands. Moreover, the enticements of pleasure turn the religious away from divine love. The man or woman who lives for the pleasures of the world cannot live for God. It is only by curbing the desire for pleasure through the medium of numerous virtues that a religious will be able to center his full attention upon God. Further helps are the vows of poverty, chastity, and obedience. These three vows shut out worldly interests which distract from the full development of charity. Hence, included in the notion of charity, which is the source of all perfection, is self-sacrifice, the practice of virtues, and fidelity to the three vows.

### Knowledge of God and Neurosis

A thing must be seen as good before it can be loved. The more apparent the goodness, the greater is the possibility of a deep love. Thus, before we can love a person, we must know him. These are philosophical principles which affect our dealings with God as well as with others. In the natural order, all of us have probably experienced at one time or another an initial dislike for a person, only to have this dislike after a number of months or years turn to a positive like or even to love. If we stop to analyze what has happened, it becomes apparent that a new and deeper knowledge of the person makes us see him in an entirely different light. We begin to see him as he actually is and not as we have imagined him to be. When all his good qualities become apparent, we cannot help but like him. The neurotic frequently finds himself in a similar situation in his relationship with God. Due to his disorder and early experiences, he may harbor some very hostile and angry feelings toward God. He is apt to think that God has unjustly persecuted him. He is apt to be resentful. Since all such thoughts and emotions provoke a great amount of guilt, many neurotics repress them. Unfortunately, repressed matter seldom stays fully repressed, but manifests itself in many subtle ways. For example, a religious who is unconsciously very angry with God might experience almost a compulsion to commit some type of a serious sin, and still never realize that one of the reasons for his actions is a desire to get even with God. Once the neurotic religious through the medium of psychotherapy begins to realize why he feels as he does toward God, then he can begin to know God as others know Him.



None of us knows God directly. Our knowledge comes from experience. Some of this knowledge is the result of a long reasoning process. However, our initial knowledge of what God is like most probably springs from the attitudes and example of our parents. It is the mother or father who plants the germ of knowledge in the mind of the child. Since small children usually look upon their parents as gods, it should not be startling to discover that our concept of what God is like comes in part from experience with our own fathers. If, for instance, early childhood experiences with a father or father-substitute are unfavorable, as so often happens among neurotics, then one's notion of God the Father is not likely to be true to reality. The individual who has had a father who was a stern disciplinarian and unable to express any warmth toward his children is liable to look upon God as the God of ruthless justice, and not the God of love and mercy. This concept of God is the product of experience, and in all probability the individual does not realize that it differs from that of anyone else. This is but one example of how the neurotic mind might develop a warped concept of God. There are numerous others, all of which profoundly affect the pursuit of sanctity.

Since true love of God necessarily presupposes a true knowledge of God, the neurotic religious may often find himself with limited tools or even without any tools necessary for progress on the way to perfection. Any progress will first demand that the religious abandon his false notion of God. Generally speaking, such a change will require some type of psychological help.

Almost all of us during the course of childhood and adolescence develop some false, or at least dubious ideas about God. It is only through meditation and study that a religious comes to a true, although limited, knowledge of God. One of the characteristics of a neurotic is self-centeredness. He has a tendency to live inside himself. He frequently looks at the events of daily life only in so far as they affect his own personal problems. Often his morning meditations become mere ruminations over past hurts and failures, real or imagined. He finds it very difficult to consider things as they actually exist apart from his own disordered personality. Such an outlook does not foster that type of meditation which is likely to produce a more realistic knowledge of God. As a consequence, the love of God which is demanded of those seeking perfection is either weak or completely lacking, since one cannot fully love God if he has an erroneous concept of Him.

### Love of Neighbor

The second obligation upon all those who are seeking perfection is love of one's neighbor.<sup>4</sup> This obligation poses a special problem for the seriously neurotic religious, in so far as one of the major areas affected by a neurotic condition is that of relationship with others. A characteristic often found in a neurosis is an excessive striving for the manifestations of love and attention from others. This striving stems from early childhood frustrations which have been repressed. The neurotic will generally make use of some protective devices so that he is not forced to look at this anxiety-provoking part of his personality. Some handle the problem by creating a wall between themselves and others. They simply tell themselves that they do not need the rest of the community. Their lives are dedicated to God and their work. And so they withdraw deeper into themselves. Other religious make an initial but unsuccessful effort to satisfy their need for affection, but then turn against the very members of the community who have tried to help them. In general, they manifest a good deal of anger and hostility in their relationships with others. And finally, there are those religious who spend their lives seeking any small manifestation of love and concern from the other members of the community or from the laity. They are very dependent. They are always leaning on someone else. Although they seldom show external resentment when others inevitably fail to satisfy their needs, still often they are seething inside with emotional turmoil.

It is not only possible to love those whom we dislike, but it is a commandment of God. "Love your enemies, do good to those who hate you" (Lk 6:27). Still, if one has an almost constant tendency to be hostile and resentful of others, the task of controlling these feelings becomes extremely difficult. In the case of neurotic religious, the major obstacles for the practice of charity are feelings of the opposite nature which spring from unconscious sources. One can learn to change erroneous attitudes and feelings if he realizes that he has them and can analyze to some degree why he acts accordingly. But when a person is almost entirely unaware of both his uncharitable actions and the source of these actions, then the practice of charity often becomes an almost insurmountable barrier.

### Over-Sensitiveness

Coupled with the above-mentioned problem is the over-sensitiveness which is a part of most neuroses. The neurotic religious

<sup>4</sup>*Ibid.*, pp. 157-58.

is more easily offended by a slight or a cross word. He takes all the actions and words of others in a personal sense. Thus, he is more apt to be tempted with uncharitable or even revengeful thoughts. Since he is so self-centered, he will probably find it considerably more difficult to resist these temptations. The slight or cross word is striking at the most vulnerable part of his personality, namely at his self-esteem; the natural reaction is to protect himself by attacking the offender.

The second obligation imposed by perfection, namely charity toward others, therefore, proves much more trying for the neurotic religious than for the rest of the community. In the case of the severely neurotic religious who has little or no insight into his hostile behaviour, the effect of the disorder could reach that point where the virtue of charity would seem to be almost impossible. In such instances, the degree of responsibility for the uncharitableness must be taken into consideration.

The lives of the saints teach us that any advancement on the way of perfection calls for self-sacrifice and self-renunciation.<sup>5</sup> The person who is almost entirely taken up with himself has little room in his heart for love of God and neighbor. As it has been stated, one of the major characteristics of neurotics is self-centeredness. Depending upon the degree of severity, being self-centered will present some kind of an obstacle to sanctity. In the case of religious, some become so absorbed in their own interior conflicts and frustrations that they have little time left for God and the members of their community. They are so filled with self-pity that God has but one meaning for them, namely a source of consolation and solace. These souls are unable to give love to God just as they are unable to give love to their fellow religious or to their students. As a result, self-sacrifice and self-renunciation play little or no part in their lives.

### Pseudo-Virtues

A further handicap resulting from a neurotic condition is the development of pseudo-virtues. These are repeated actions which give the semblance of virtue but in reality are just the result of the disordered personality. For example, pseudo-virtues are sometimes found among those who have deep feelings of inferiority and unworthiness, which for the most part are unconscious. Under the guise of humility, some neurotic religious are constantly defacing themselves before others. Unfortunately, they never stop to analyze

<sup>5</sup>*Ibid.*, pp. 166-69.

that what they are actually seeking is a word of praise to offset some very distressing feelings of inferiority. The function of this so-called humility is self-centered and not God-centered.

### **Commandments and Counsels**

Striving for perfection demands the following of the commandments and, to a degree, the counsels. "If thou wilt enter into life, keep the commandments. . . . If thou wilt be perfect, go sell what thou hast and give to the poor and thou shalt have a treasure in heaven" (Mt 19:17-21). If a religious is making a true effort to seek perfection, he will strive to keep himself, at the very least, free from serious sin and to observe the demands of his three vows. In addition to grace, this observance of the commandments and following of the vows requires the habit of self-control. Yet one of the first parts of personality to be affected by any kind of mental illness is self-control. Both neurotics and psychotics find that as their disorders become progressively worse, they become less and less able to control their thoughts, feelings, and actions. After an emotional outburst, many a neurotic religious has been shocked and humiliated by his unusual behavior. He will tell himself that he did not act this way before. When he tries to analyze why he became so angry and lost his temper, he can find no proportionate reason. The reason, however, for his behavior can be attributed to a loss of self-control, resulting from the neurotic disorder. This loss of self-control affects much of the neurotic's behavior. It impairs his pursuit of virtue and fidelity to the vows.

The striving for sanctity is further handicapped by continuous periods of depression and fatigue, which seem to mark the path of most neurotics. When a person is unhappy and tired, he becomes an easy prey to temptation. He has less resistance. Pleasure becomes more enticing, since in a moment of darkness any fleeting joy becomes much more desirable. The start of many a neurotic's escape into sin has begun with a period of depression and unhappiness. Each lapse, especially if the lapses involve sins of a sexual nature, destroys some progress made in the life of virtue. Since repeated sinful actions are apt to become habitual, they make future progress much more difficult.

### **Can a Saint Be Neurotic?**

What has been said up to this point would seem to indicate that perfection or sanctity is out of the reach of the neurotic religious. There are, however, modern authors who maintain that

some of the saints were neurotic. For instance, one states that St. Therese of the Child Jesus suffered from an obsessive-compulsive neurosis.<sup>6</sup> Still, it should be noted that this author says St. Therese appeared to be neurotic at the age of twelve or thirteen. He does not affirm that she was neurotic when she died. Moreover, he does not state that she was severely neurotic, but that she suffered from a serious case of scruples, which in many cases is considered a neurotic symptom.

During the past few decades at least, it is highly doubtful whether a person could have been severely neurotic and still be considered an apt candidate for canonization. In the Code of Canon Law, we find: "When the cause is that of a confessor (that is, of a servant of God who is not a martyr of the faith), the following question is to be discussed: whether in the case under consideration there is evidence of the existence of the theological virtues of faith, hope, and charity (both toward God and toward neighbor) and of the cardinal virtues of prudence, justice, fortitude, and temperance, and of the subsidiary virtues in a heroic degree. . . ."<sup>7</sup> In view of our analysis of the seriously neurotic personality, it is difficult to see how a religious could attain all the aforesaid virtues to a heroic degree, and thus be worthy of canonization. It might also be added that, where there is evidence of mental disturbance in a servant of God who is being considered for beatification and this disturbance in some way influences the exercise of that servant's freedom, the custom of the Congregation of Rites has been to dismiss or set aside the case.<sup>8</sup>

### Spiritual Fate of the Neurotic Religious

What, then, is the spiritual fate of the priest, sister, or brother who is severely afflicted with some form of a neurosis? As long as he or she remains in this condition, there would seem to be little chance of attaining a high degree of perfection — except through the help of a special miracle coming from the hand of God. This handicap, however, does not relieve the particular religious in question of the obligation to seek after perfection. He still has the same obligation as any other religious. He differs from other religious only in so far as he must reconstruct the natural before he

<sup>6</sup>Josef Goldbrunner, *Holiness Is Wholeness* (New York: Pantheon, 1955), p. 25.

<sup>7</sup>Code of Canon Law, canon 2104.

<sup>8</sup>Gabriele di Santa Maria Maddalena, "Present Norms of Holiness" in *Conflict and Light*, edited by Bruno de Jésus-Marie (London: Sheed and Ward, 1952), p. 168.

can build a solid supernatural life. Most religious have fairly well-balanced personalities when they enter the novitiate. They are, therefore, in a position to take full advantage of the spiritual benefits offered during these years of training. With the neurotic, such is unfortunately not the case. He is frequently so preoccupied with himself and his problems that much of the spiritual fruit offered during the formative years is lost.

If a neurotic religious is to advance on the road to sanctity, he must first clear away the natural debris of conflicts, fears, and frustrations. Once this has been accomplished, he will then move ahead as rapidly, if not more rapidly, than the religious who has always had good psychological health. In most instances of severe neurosis, this can only be achieved through some form of psychotherapy.

### Protective Devices

At the heart of every neurotic condition, no matter how mild or severe, is the development of some kind of a protective device. For example, the individual who feels completely inadequate in his dealings with others may defend himself against having to face this side of his personality by putting on an air of bravado whenever he finds himself in a group of people. Usually the physical and psychological symptoms are merely protective devices. During the course of our early lives, there is not one of us who does not develop some kind of a personality defect which we cannot bear to manifest, and so we repress it. The way we go about repressing it is to develop a protective device. For this reason, many psychiatrists and psychologists say that we are all neurotic to a degree. The difference between the severely neurotic person and the average person is quantitative. The seriously neurotic has many repressed personality defects, and he has built up a very elaborate system of defending himself. This system, however, either fails to give the needed protection, so that he has to face to some extent the repulsive part of himself, or the system itself is such as to prove anxiety-provoking. In the latter case, one could include the religious who uses the defense of compulsive prayer to solve an unconscious conflict. Soon the number of prayers reaches such a proportion as to make the fulfilling of his other obligations impossible. Then, the religious is caught in a new conflict of obligations which produces more psychological discomfort.

The saints who, like St. Therese, gave some evidence of a neurosis built up protective devices or defenses; but they did not



construct those elaborate and complicated systems that characterize so many severe neurotics. Had they done so, they undoubtedly would have also manifested such personality traits as over-sensitivity and self-centeredness.

Many religious give evidence of minor neurotic symptoms, such as an unreasonable fear of high places or occasional attacks of scruples. These symptoms in themselves need not be handicaps to perfection. They may even become sources of spiritual progress. As soon as a religious, however, manifests not only these minor symptoms but also some of the neurotic personality traits, then the way to perfection and sanctity becomes progressively more difficult.

#### **Need of Psychotherapy**

The foregoing discussion should bring out the need of a solid natural foundation on which to build the religious life. The priest, brother, or sister who is plagued with numerous psychological problems has a poor foundation on which to construct his or her spiritual life. In almost every instance, supernatural virtue demands natural virtue. This fact points to the importance of psychotherapy for the severely neurotic religious. For without psychotherapy, these religious will be unable to achieve or sometimes even to seek after the primary goal of the religious life. Sanctity and perfection are out of their reach. But once they have received and cooperated with some form of psychological help, they are in a position to use the grace God gives to every religious. It stands to reason that the sooner a religious has the opportunity to clear away debris of psychological conflicts, the sooner he can get to the prime purpose of his chosen life, namely his own perfection and sanctity.

## Survey of Roman Documents

R. F. Smith, S.J.

**T**HE FOLLOWING article will survey the documents that appeared in *Acta Apostolicae Sedis* (AAS) during the months of October and November, 1959. All references in the article will be to the 1959 AAS (v. 51).

### Encyclical on the Rosary

Under the date of September 26, 1959 (pp. 673-78), Pope John XXIII issued the encyclical *Grata recordatio*. The document is a brief one which begins by recalling the many Marian encyclicals of Leo XIII. After emphasizing the desire he has for the devout recitation of the Rosary especially during the month of October, the Vicar of Christ then listed the matters for which he principally wished private and public prayers to be offered during the month of the Rosary. The first intention was for the Holy See and for all ecclesiastical orders in the Church. The Pontiff's second intention was for all apostolic laborers that they may be granted the grace to speak the word of God with all confidence in its power. In the third place the Pope asked the faithful to remember in their prayers the leaders of the nations of the world. Catholics, he said, should petition God that these leaders may give the deepest consideration to the critical situation that the world faces today, that they may seek out the causes of discord, and that, realizing that war measures can lead only to destruction for all concerned, they may place no hope in such means. Let the leaders of the world, the Holy Father remarked, recall the eternal laws of God which are the foundation of good government; similarly they should remind themselves that just as men have been created by God, so also they are destined to possess and enjoy Him. The fourth and final intention for which John XXIII asked special prayers was the diocesan synod of Rome and the coming general council of the Church.

### Saints, Blessed, Servants of God

Under the date of May 26, 1959, the Holy See issued two decretal letters (pp. 737-49, 750-64) concerning the canonization of St. Charles of Sezze (1613-1669) and St. Joaquina de Vedruna de Mas (1783-1854). Each of the letters begins with an account of the life of the saint, details the history of the cause for canonization, and finally gives the official account of the actual canonization.

On August 11, 1958 (pp. 830-31), the Sacred Congregation of Rites formally confirmed the immemorial cult by which Herman Joseph, priest of the Premonstratensian Order, has been honored as a saint. The same congregation also issued a monitum (p. 720) in which it noted two mistakes in the text of the second nocturn for the feast of St. Lawrence of Brindisi. On April 22, 1959 (pp. 717-20), the same congregation approved the introduction of the cause of the Servant of God Peter Joseph Savelberg (1827-1907), priest and founder of the Congregations of the Brothers and the Little Sisters of St. Joseph.

On October 14, 1959 (pp. 818-20), the Pope addressed an allocution to a group interested in the cause of Niels Steensen. The Pontiff praised Steensen for the remarkable scientific rigor with which he studied the works of God in order to better understand their structure and make-up; he also noted Steensen's pioneering work in anatomy, biology, geology, and crystallography. But it was Steensen's work after his conversion to the Church that the Pontiff principally emphasized. Once converted, he noted, the scholar gave up his chair of anatomy in the University of Copenhagen and began to study for the priesthood. After his ordination and after his consecration as a bishop that soon followed, he began a life of poverty, mortification, and suffering. He became especially noted for his zeal to lead non-Catholics back to the Church. His work in this area, the Pope remarked, was characterized by two notable qualities: his unalterable attachment to all points of revealed doctrine; and his great respect and love for those who did not share his own religious convictions.

#### Miscellaneous Documents

On November 4, 1959 (pp. 814-18), John XXIII delivered a homily in St. Peter's on the occasion of the first anniversary of his coronation as Pope. After recalling the feelings aroused in him by the first year of his pontificate, the Pope proceeded to outline a program of action based on the Our Father. His efforts, he said, will be directed to see that the name of God be blessed and acclaimed; that His spiritual kingdom may triumph in souls and in nations; that all human forces may be in conformity with the will of the heavenly Father. This last point, he insisted, is the essential one; from it will flow man's daily bread, the pardon of human offenses, the vigor of man's resistance to evil, and the preservation of men from all individual and social evils.

On September 13, 1959 (pp. 709-14), the Holy Father broadcast a message for the conclusion of the National Eucharistic Congress of Italy. He told his listeners that the Eucharist is truly the mystery of faith, for it is the living compendium of all Catholic belief. In the Eucharist, he said, is found Christ, the only mediator between God and man; in it is found the lasting memorial of the sacrifice offered by Christ on Calvary; and in it is found the Head of the Mystical Body from whom come the sacraments which give fecundity and

beauty to the Church. He concluded his broadcast by reminding his listeners that two thousand years of progress in knowledge, in art, in culture, in economics, in politics, and in social matters have not diminished the truth of Christ's words: "Amen, amen, I say to you: if you do not eat the flesh of the son of man and do not drink his blood, you shall not have life in you" (Jn 6:54). A later radio broadcast on October 11, 1959 (pp. 777-78), was directed to the people of Argentina on the occasion of their Eucharistic Congress. He told the Argentines that if the human race would practice the lessons of love and unity which come from the Eucharist, then the miseries and discords of the world would cease to be. The Eucharist, he said, is the source of harmony and true peace for individuals, families, and peoples; for it restrains the passions, especially those of pride and egoism.

On October 11, 1959 (pp. 766-69), the Vicar of Christ addressed a group of missionaries to whom he had just given their missionary crosses. He told the future missionaries that the peoples of the world await them, since they carry the secret of true peace and of tranquil progress. He also reminded his listeners that the Church has received from her Founder the mandate to seek out all peoples so as to unite them into one family; accordingly no human force, no difficulty, no obstacle can stop the Church's missionary work which will end only when God is all in all things. In his concluding words the Pontiff reminded the missionaries that the cross they had just received should show them at what price the world is saved; the crucified Christ should be their model and their example; in their work, therefore, they should not put their trust and confidence in helps that are of purely human inspiration.

On April 13, 1959 (pp. 691-92), the Holy Father issued an apostolic letter, raising to the status of an abbey the priory of the Sacred Heart in Oñate. The new abbey belongs to members of the Canons Regular of the Lateran. On September 25, 1959 (pp. 706-9), John XXIII delivered an allocution to the Abbot Primate and other representatives of the Benedictine order. The Pontiff recalled with gratitude the great debt of the Church to the Benedictine order and continued by reminding his listeners that the primary form of their apostolic work must be the chanting of the Divine Office. This, he said, is especially necessary today, when so many men are intent on earthly matters to the negligence of celestial things. He also recalled the other works of the order and concluded by urging his listeners to keep faithfully to their traditions without hesitating, however, to use and accept new things that are proved to be good and useful.

On October 19, 1959 (pp. 822-25), the Pontiff addressed an allocution to the members, officials, and lawyers of the Rota. After giving a brief history of the Rota, the Pope told his listeners that they have been called by Providence to the defense of justice without regard to any other consideration including that of the authority or reputation of

those having recourse to the Rota. In this, he said, they must imitate the sovereign equity of the just and merciful God, before whom there is no acceptance of persons. In the latter part of the allocution the Vicar of Christ called the Rota the tribunal of the Christian family. By defending the sanctity and the indissolubility of matrimony, the Rota protects it from the attacks of a hedonistic egoism; at the same time, when it acknowledges the invalidity or non-existence of a marriage bond, the Rota acts as the guardian of the sacred rights of the human person.

On August 28, 1959 (pp. 701-2), the Pope sent a letter to Archbishop Martin John O'Connor, rector of the North American College in Rome, congratulating him on the hundredth anniversary of the college. Later on October 11, 1959 (pp. 770-75), the Pontiff gave an address to the students of the college, detailing to them the numerous ways in which the various Popes have manifested a special interest in the college. The growth of the college from its opening days with thirteen students to its large groups at the present time is, he continued, a sign of the growth of the Church in the United States. The Holy Father concluded the allocution by telling the students that the cause of Mother Elizabeth Seton had already passed the antepreparatory stage and that consequently there was good reason to hope that in a relatively short time the cause would be brought to completion. On October 13, 1959 (pp. 775-77), the Pope addressed present and former students of the Teutonic College of Sancta Maria de Anima on the occasion of the hundredth anniversary of Pius IX's reorganization of the college. He congratulated the college on its past achievements and urged it to greater things in the future.

On September 6, 1959 (pp. 703-6), the Pontiff talked to a group of Italian elementary teachers, telling them to have a profound and jealous esteem for their mission of education. This esteem, he said, should be based on the following considerations: Teachers train the minds of their charges, a consideration which, he added, should make them eager to perfect themselves constantly in their own culture. Moreover, teachers form the souls of their children; to teachers, then, is entrusted the formation of the men of tomorrow. Finally, he concluded, teachers should encourage themselves by remembering that by their work they are preparing for themselves a special reward in heaven according to the words of Daniel 12:3, "But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity."

On October 17, 1959 (pp. 821-22), the Vicar of Christ spoke to a group of persons interested in the human values to be found in labor. He congratulated the group for putting the things of the spirit before every other consideration and recommended to them the exercise of Christian virtue. He especially urged them to follow the maxim of St. Benedict, "Pray and work"; they should, he said, make prayer their

very breath and their food in the conviction that every human activity, no matter how lofty and praiseworthy, is not to be limited to an earthly horizon, but should tend towards the City of God.

On October 1, 1959 (pp. 764-66), the Vicar of Christ spoke to a congress of the Apostolate of the Blind. The blind, he said, teach other men to value the light of intelligence and of virtue. He also reminded his listeners that the cry of the blind man of the gospel, "Lord, grant that I may see," arises today from multitudes of men who are spiritually blind; accordingly he urged his listeners to direct their prayers to the Blessed Virgin that the day will soon come when "all flesh will see the salvation of God."

In a letter of October 12, 1959 (pp. 809-10), the Pope accepted the resignation of Cardinal Pizzardo from his position as secretary of the Holy Office. On November 20, 1959 (pp. 810-12), he accepted the resignation of Cardinal Tisserant as Secretary of the Sacred Oriental Congregation. On the same day (pp. 812-13) he accepted the resignation of Cardinal Cicognani as Pro-Prefect of the Supreme Tribunal of the Apostolic Segnatura.

On October 9, 1959 (p. 829), the Sacred Consistorial Congregation named Francis Xavier Gillmore Stock the military vicar of Chile. An apostolic constitution of April 17, 1959 (pp. 789-91), established an exarchate in Germany for Ruthenians of the Byzantine rite. The see of the exarchate will be in Munich. On September 23, 1959 (p. 832), the Sacred Apostolic Penitentiary published the text and indulgences of a prayer for the coming general council. An English translation of the prayer and its grant of indulgences will be found on pages 65-66 of this issue of the REVIEW.

## Views, News, Previews

A RELIGIOUS WOMAN who has had a ten-year struggle against serious mental sickness has sent to the REVIEW an account of her experiences and of the lessons that can be drawn from them. The account is given below in the sister's own words:

To many individuals, both lay and religious, the thought of living with one who has been an inmate in a mental institution seems foreign, until it strikes home. When the family ties are those of blood relationship, there is sometimes a feeling of love, of pride, or even of legal force that makes for an attempt to keep the person a part of the family unit, even if this may cause inconvenience, embarrassment, or added expense to the other members of the family. When the relationship is one of a spiritual nature even greater love and understanding might be expected, since the bond which binds a religious family should reflect the love of Christ Himself. Why, then, are there a considerable number of religious whose return to their religious communities, when recommended



by the medical staff of a mental hospital, brings with it a stigma that differentiates them from the sisters who resume their usual duties after regaining their health from a physical illness? Perhaps personal experience over a period of ten years may be helpful to others — both sick and healthy, both superiors and subjects. In September of 1949 my usual teaching duties began. Shortly afterwards I experienced symptoms I did not understand — sudden spells of crying, with no apparent provocation, and at the most unexpected times. Since that time I have been a patient in four mental hospitals, seen fourteen psychiatrists, and a slightly lesser number of experienced priests. There is no regret in my having been ill. In fact, I think God, in His goodness, timed it well to save me from a growing pride and possibly a rather shallow religious life.

Is it impossible for a sister emotionally or mentally disturbed for a short time to again be a useful member of the community? Could mental sickness occur in a sister who ordinarily enjoys good health and has no history of mental illness in her family? Both may be firmly answered in the affirmative. With the realization that a "yes" may be given to question number two, the ego in you (but we hope also your love of neighbor) may spark your interest to further information on question number one.

With good medical help received in time, prayer, patience, and a determination to win on the part of the patient, and a kind and sensible attitude on the part of other members of the community, a very sick person may again be an active and useful worker for Christ as a perfectly normal member of the community. Lacking one or more of these conditions, she may be an added burden financially, a loss to a much needed Christian apostolate; and there is no guarantee that her suffering is any more pleasing to God than her active work would be. Resignation to His will as an inmate of a mental institution calls for the highest degree of fortitude. How many reach this goal? And how many potentially good religious have the spiritual capacity to repel bitterness or at least apathy?

What can be done to lessen the number of sisters who are lost to the active apostolate unnecessarily?

*Superiors may:* (1) be informed of symptoms of emotional disturbance. Early recognition and treatment is important. For the busy superior *Psychiatry and Catholicism* by Van der Veldt and Odenwald<sup>1</sup> is fairly comprehensive. (2) Have a Christ-like attitude toward the sick sister which will inspire confidence. (3) If hospitalization is necessary, welcome the patient's return to the community and to her work on the same basis as one returning after an appendectomy or other physical illness. *Subjects may:* (1) on the patient's return from the mental hospital, accept the doctor's decision that she is well enough to return to religious

<sup>1</sup>Editor's note: James H. Van der Veldt and Robert P. Odenwald (New York: McGraw-Hill, 1952).

life and treat her like any other sister. (2) Do not avoid her or show fear in other ways, such as locking bedroom doors at night, and so forth.

*The patient may:* (1) accept her suffering as coming from God, but not with a pessimistic outlook; (2) cooperate with medical help given; (3) determine to regain her health, with trust in God, if such is His will; (4) keep busy or try to help others when the type and intensity of the illness permits. It's a wonderful way to minimize your own troubles.

The proof of the pudding lies in the eating. Mine has been a prolonged meal — ten years — but I hope soon to taste the sweetness of dessert. A short resume will crystalize the effectiveness of the suggestions above.

*November, 1949, forced to give up teaching.*

*1949-1954, in and out of mental hospitals, stays varying from two weeks to three months. Returning to the community meant being a human chessman on the board, moved here and there with jobs ranging from teaching on all levels, elementary through college, to weeding the motherhouse garden. Duration of jobs might be anywhere from one to eighteen months. The feeling of "not belonging" anywhere was not easy to accept but probably forced me to a greater trust in Christ.*

*1952, my spiritual director first suggested I leave my community. After twenty-four years of religious life this came as an atomic blow.*

*1954, Rome granted me an indult of exclaustation.*

*1954-1956, I looked like a secular, lived as much as possible a religious life, and discovered *I Leapt Over the Wall* was a bit exaggerated. The offices in which I worked and the public school which hired me to organize and supervise an art department offered opportunity for God's work.*

*1956, my doctor and my spiritual director advised me to return to my community. I thought this happy move was permanent.*

*1957, illness struck again. On the advice of my spiritual director, Rome granted another three-year period of exclaustation.*

*1957-1959, organization of another public school art department brought me to a New York State area where there is much work to be done with Catholic students, civic, educational and social organizations, the local Newman Club, and friends who just come to my apartment to paint, but end up talking what they really hunger for — religion and good living!*

*1960, my doctor, my spiritual director, and the vicar for religious recommend my return to my community. I look forward to it with true joy and the hope that with God's grace, my own cooperation, and the help of my superiors and sisters, this will be my home, until Christ welcomes me to an eternal one.*

The fight against depression has not been easy, but God always provided the necessary help as it was needed. There have been setbacks which I could never have surmounted alone. Even now I am not a

Hercules of nerves. Marsilid and equanil supplement my daily prayers. These are not a cure but a purely natural means, not to be spurned, in keeping me fit to do a job for Christ.

There are other religious emotionally or mentally ill at present, some in hospitals, some still devotedly "holding on" to their assignments in religious communities. There will be more in the future. If this account gives hope to even one, I shall feel grateful to the priests and doctors who encouraged me to write.

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The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in canon law and ascetical theology for sisters), will be held this year August 20-31. This is the first year in the triennial course. The course in canon law is given by the Rev. Joseph F. Gallen, S. J., that in ascetical theology by the Rev. Thomas E. Clarke, S. J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councilors, general and provincial officials, mistresses of novices, and those in similar positions. Applications are to be addressed to Rev. Joseph F. Gallen, S. J., Woodstock College, Woodstock, Md.

## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S. J., professor of canon law at Woodstock College, Woodstock, Maryland.]

### Local Houses and Superiors

Questions and cases on local houses and local superiors have been submitted with great frequency. Private replies were given to most of these, but it was thought profitable and even necessary to publish all together and in logical order. Questions have been divided whenever this was demanded by the same order. The questions on local houses and local superiors will be continued through several issues of the REVIEW.

#### I. Local Houses

1. We are a clerical exempt institute. We wish to rent a house in a summer resort, to be used only as a vacation place for our community. Do we need the permission of the local ordinary to rent and use this house?

The stable residence of religious and the customary tenor of life of the institute are necessary to have a religious house in any sense of this term. Therefore, a mere vacation residence owned, rented, or granted temporarily to an institute and used only as a vacation place is not a religious but a secular house. It lacks both of the requisites given

above. Canon law contains no prescriptions on secular houses of religious, and therefore no permission of the local ordinary is necessary for any institute to build or open such a vacation or similar residence. It would usually be courteous to consult him before taking this action; for example, many such residences in one resort might cause difficulty for the diocese. The two requisites given above can be verified in residences which are used also as vacation places; if so, they are canonically erected or filial houses, which will be explained in questions and cases below.

**2. What is the relation of the other buildings on our grounds to the religious house, that is, the building in which at least most of the religious reside?**

In its material sense, a religious house is the house or building in which the religious reside; but all buildings located within the same property, grounds, or premises and buildings not separated from that in which the religious reside are considered part of the religious house; for example, separate buildings on the same grounds for a college, a preparatory or elementary school, library, science building, infirmary, gymnasium, and houses for workmen are all part of the religious house. Even when not on the same grounds nor contiguous to the residence of the religious, a building is not considered as separate if it can be judged morally to form part of the same group of buildings. It is certainly separate if a mile distant; but a building a few doors away from the residence of the religious, even if a street is between them, can still be said to be part of the same group of buildings.

Because of this material sense, a novice is not absent if he is confined by sickness to an infirmary building on the same grounds but distinct from the novitiate building (c. 556, §§ 1-2). For the same reason, first profession may licitly be made in the college chapel on the same grounds, even though this building is distinct from that in which the community resides (c. 574, § 1).

**3. Our constitutions speak of property owned and debts incurred by the houses, provinces, and institute. How can any of these as such own property or incur debts?**

In the formal and more important sense, a religious house is the same thing as a canonically erected religious house. It is the community as a distinct moral person, distinguished as such from both the province and the institute, which are also moral persons. A moral person in the Church may be described as an ecclesiastical corporation. It is a subject of rights and obligations, which are distinct from those of its members considered individually or collectively. A moral person can acquire, own, and administer property (cc. 531-32); is responsible for its debts and obligations (c. 536, § 1); can sue or be sued in court (cc. 1552, § 2, 1°; 1649; 1653, § 6); can receive privileges (cc. 72, §§ 3-4; 613; 615); enjoys precedence (cc. 106, 491), and so forth. The antecedent requisites for a canonically erected house are: (1) at the time of the erection it must

consist of at least three religious (c. 100, § 2); (2) a distinct community with its own proper superior; (3) the stable dwelling of religious in the house; (4) and the customary tenor of life of the institute according to its particular constitutions. It is not necessary that a religious institute be the proprietor of a canonically erected house, a filial house, or a separated establishment. All of these may be owned or rented by the institute or their use gratuitously given to the institute. All may be an entire building or a part of a building, for example, a floor or an apartment. The Code of Canon Law itself grants to a canonically erected house the character of a moral person consequent upon the fulfillment of the canonical formalities prescribed for an erection.

**4. Our constitutions state that a parish school convent, because it is owned by the parish, cannot be a canonically erected religious house. Is this correct?**

No. As stated in the preceding question, the character of a moral person, of an ecclesiastical corporation, is something completely distinct from the ownership of the property where the moral person is located. Therefore, ownership of the property by the religious institute is not required for a canonically erected religious house. The sense of these particular constitutions may be that the institute will petition canonical erection only for houses that it owns.

**5. Our hospital is civilly incorporated. The board of the civil corporation authorized the addition of a new wing to the hospital. This will cost \$2,500,000. Do we need any permissions beyond the authorization of this board?**

Every religious institute, province, or house, by its erection as a moral person according to the norms of canon law, possesses, in virtue of canon 531, the unlimited right of acquiring, owning, and administering temporal property (cf. c. 1495, § 2). This right extends to all species of property, all rights of use, and the right of receiving returns on property. The code permits the particular constitutions to exclude or limit this capacity.

When the civil state, as in the United States, does not recognize an ecclesiastical moral person established by the Church, religious moral persons should incorporate civilly, so as to secure civil efficacy and protection of their property rights, which they actually possess from canon law. The incorporation therefore is a mere civil formality. The property rights are possessed in virtue of canon law, and the property must always be administered according to canon law and the constitutions (c. 532, § 1). In any transaction, the requisite civil formalities are to be fulfilled but only that the transaction may have civil efficacy and protection. The substantial law that governs the transaction is that of canon law and the constitutions. Care is to be taken, if externs are admitted as members of the board, that religious of the institute are always in the majority. An institute may treat such a board also as an advisory

committee, but in itself the authorization of the board is a mere civil formality.

In the present case, the transaction is the expenditure of \$2,500,000 for a new wing to a hospital. If the hospital already has this sum on hand, the permission of the mother general with the vote of her council prescribed by the general chapter will be necessary, because the transaction is an act of extraordinary administration. If the hospital has to borrow money for the project, as is most likely true, the norms of canon 534 on contracting debts, supplemented by the enactments of the general chapter on the same subject, must be observed. In either case, the recourse to higher authority is required for the validity of the transaction. See Vermeersch-Creusen, *Epitome Iuris Canonici*, II, n. 819; Brys, *Juris Canonici Compendium*, II, n. 855; Muzzarelli, *De Congregationibus Iuris Dioecesanis*, n. 163; Goyeneche, *Quaestiones Canonicae*, I, 253; Vromant, *De Bonis Ecclesiae Temporalibus*, n. 8.

6. We have the house system of delegates for the general chapter, that is, each house of at least twelve religious sends its local superior to this chapter in virtue of his office and elects one non-superior delegate. Smaller houses are combined into groups of at least twelve and not more than twenty-three religious. Each group elects one superior and one non-superior delegate. Are filial houses considered smaller houses?

In some institutes, all houses except the mother house are called missions, branch houses, or filial houses, which is not the strict sense. The essential note of a filial house in the strict sense is that it is not a distinct moral person but part of the larger canonically erected house to which it is attached. The one at the head of a filial house is therefore not a superior in the proper sense of this word, even though he may have this title. He is a mere delegate of either a higher superior or of the superior of the larger house, and his authority is as wide as the delegation. In lay institutes, he is appointed by a higher superior, either for a specified term, for example, three years, or for no determined period of time. In the latter case, he may be removed at any time at the mere will of the higher superior. Since it is not a moral person, the filial house does not own property, all of which is owned by the larger house. Therefore, it has no bursar. Its local bursar is that of the larger house, but he may have an assistant in the filial house. A filial house has no councilors, since it is not canonically a house (c. 516, § 1). Unless otherwise specified in the constitutions, the capitular rights of those residing in the filial house are exercised in the larger house, of which they are to vote as members for the election of delegates to the provincial or general chapter. The number of religious resident in a filial house is usually small. The larger house to which the filial house is attached is ordinarily located in the same city or in a nearby place.

The constitutions of brothers and sisters, whether pontifical or diocesan, most rarely mention filial houses. All such institutes may open



filial houses, unless this is expressly forbidden by the constitutions. A few constitutions have only a brief statement of the following type: "Communities of two or three sisters can be made dependent on larger houses when the mother general and her council consider it opportune." Such constitutions do not explain the election of delegates in relation to a filial house. Others contain such an explanation; for example: "Religious living in branch houses who cannot go to the principal house for the election of the delegate will send their sealed votes there. These votes will be taken out of their envelopes in the presence of the community and placed in the ballot box with those of the religious who are present." "Branch houses have not the right of sending either superior or delegates to the provincial chapter, but the vocal sisters of these branch houses will unite with the vocal sisters of the nearest house to elect delegates to the provincial chapter." Unless a special provision has been made in the constitutions, as in the last case, those residing in the filial house must vote as members of the larger house to which the former is attached for the election of delegates. This is evident from the fact that the filial house is part of the larger house. This essential argument is confirmed by the fact that the religious at the head of a filial house is not a superior and therefore has no right to be voted for as a superior delegate. Furthermore, the constitutions say that smaller houses are to be united (cf. *Normae of 1901*, n. 216). A filial house is not canonically a house but part of a house. The present difficulty in the election of delegates occurs only in the house, not in the group, system. Unless the constitutions state the contrary, as in the second case, all electors must be physically present for an election, according to the norm of canon 163. In lay congregations, a filial house ordinarily does not contain more than three religious; but this is not a matter of general law in the Church. Even in such institutes, filial houses are sometimes larger.

The following authors explicitly affirm that the capitular rights are to be exercised in the house to which the filial house is attached: Maroto, *Commentarium Pro Religiosis*, 5 (1924), 128, note 14; Vermeersch, *Periodica*, 13 (1923), 55; Schaefer, *De Religiosis*, n. 166; Jombart, *Dictionnaire de Droit Canonique*, VI, 700; Creusen, *Religious Men and Women in Church Law*, n. 12; Fanfani, *De Iure Religiosorum*, n. 20; De Carlo, *Jus Religiosorum*, n. 42; Flanagan, *The Canonical Erection of Religious Houses*, 31.

**7. Our constitutions distinguish formal and non-formal houses. Is a non-formal house necessarily a canonically erected house or does this term extend also to filial houses?**

Canon 488, 5°, defines a formal house as a religious house in which at least six professed religious reside, four at least of whom must be priests if it is a house of a clerical institute. The house is non-formal if either number is less. It is sufficient that the prescribed number be

attached to the house, even if some are accidentally residing elsewhere. The professed may be of perpetual or temporary vows. Professed lay brothers or lay sisters suffice, but not novices nor postulants. The other two in a clerical institute may be professed clerical or lay religious. In the case of brothers and sisters, neither the superior nor the councilors, who are ordinarily two, may be lay brothers or lay sisters. Therefore, in the formal houses of such institutes, at least three of the professed members must be choir or teaching religious. Canon 488, 5°, defines a formal house merely from the number of religious required and therefore implies that any house of a lesser number, whether canonically erected or filial, is a non-formal house. This is also the explicit doctrine of several authors. However, from the fact that the code places non-formal houses in the same order as formal houses and in matters of great import, such as erection (c. 497, § 1), suppression (c. 498), the obligation of cloister (c. 597, § 1), and because it counsels the designation of councilors in a non-formal house (c. 516, § 1), it is more probable that a non-formal house is always a canonically erected house. A filial house does not have councilors (cf. Question 6). Because it is a canonically erected house, a non-formal house must be composed of at least three religious at the time of its erection (cf. Question 3). See Brisebois, *De Natura Juridica Domus Religiosae*, 64-66; Coronata, *Institutiones Iuris Canonici*, I, n. 504.

**8. Our constitutions read: "If a house has six or more religious, the Superior General shall appoint a treasurer from among the perpetually professed religious." Is this correct?**

Canon 516, § 1, obliges local superiors at least of formal houses to have councilors and merely recommends that superiors of smaller and non-formal houses have councilors. Canon 516, § 2, makes no distinction between formal and non-formal houses but commands absolutely that there is to be a bursar or treasurer in every house. Therefore, canon law demands a treasurer also in all non-formal houses (cf. Question 7). Unless the institute in the present question had made a formal petition to the Holy See to confine the treasurer to formal houses, I would judge that the text of the article quoted is a mistake, not a privilege from the law of the code, and that the institute is held to the canonical prescription explained above.

**9. Does the canonical prerequisite of sufficient means of support apply also to filial houses?**

Canon 496 forbids the erection of a house unless it can be prudently foreseen that the religious community will have proper living quarters and suitable means of support. This preliminary judgment appertains to both the local ordinary and the superior general. The former is competent to judge the opportunities and possibilities of the locality. The latter, at least through provincial and local superiors, is competent for the same matters and especially for the needs of the community. The final decision appertains to the ordinary, who may not consent to

the erection of a house unless, in his prudent judgment, there is sufficient assurance of the two requirements of the canon. This canon applies only to canonically erected, not filial, houses, since the financial responsibility for the latter rests with the houses to which they are attached. However, the same principle should be followed for the building or opening of filial houses, because factually it is almost always necessary that they also should be self-supporting.

**10. We are discussing the opening of a hospital, but another religious institute has a hospital not far from our proposed location. Would we be intruding on the rights of the other institute by opening this hospital?**

Prudence, equity, and charity demand that the local ordinary and the competent superiors consider the effect of the prospective erection of a house in a territory where there is already located a house of another religious institute, especially if the proposed house is to be devoted to the same work. This is a matter of a prudent judgment based upon a consideration of the good to be attained by the new house and the loss that may be suffered by the house already in existence. This fact is also to be taken into account in making the judgment on the means of support for the proposed house. A great many factors must be considered before opening a house. It may be that the territory in question needs or can well support two hospitals. The contrary may also be true. Religious should likewise remember that the opening of a house is a new apostolic endeavor. The supreme law of the apostolate is the necessities of souls. The primary norm for the opening of a house should be the greater necessities of souls. It is very possible that there are other territories that completely lack a Catholic hospital and that are within the field of operation of this religious institute. If possible, such territories are evidently to be preferred.

**11. We are a clerical exempt institute. Explain to me briefly what permissions we need for the canonical erection of a house.**

For the valid erection of a house of an exempt institute, whether order or congregation, whether the house is formal or non-formal; of a monastery of nuns of solemn or simple vows, exempt or non-exempt; and of a house of any institute whatever in territories subject to the Sacred Congregation of the Propagation of the Faith, canon 497, § 1, demands the consent of the Holy See and the written consent of the ordinary of the place of erection. The canon does not demand that the consent of the Holy See be given in writing, but in fact it is always given in writing. From the grammatical construction, "consent in writing," it is clear that the canon is demanding writing as a substantial quality of the consent of the ordinary and therefore as a requisite for validity. The Sacred Congregation of Religious is the competent congregation for all these cases except the last, in which the competent

congregation is the Sacred Congregation for the Propagation of the Faith. The erection of a house of an exempt institute or of a monastery of nuns in the same missionary territories demands the consent of both sacred congregations. Diocesan congregations that are under the Sacred Congregation of the Propagation of the Faith require the consent of this sacred congregation only for the erection of a house in a new mission, not for one within a mission where the religious congregation is already located (*Normae Pro Constitutionibus Congregationum Iuris Diocesani a S. C. de Propaganda Fide Dependendum*, n. 179; Paventi, *Breviarium Iuris Missionalis*, 150). Paventi extends this same principle to a formal external change of a house (*ibid.*; cf. Question 18). It is also to be extended to the transfer of a house within the same mission (cf. Questions 19; 33). Some authors have denied the necessity of the consent of the Holy See for the erection of a monastery of nuns of simple vows. Their argument was that this necessity was founded on the obligation of papal cloister. However, since the promulgation of the apostolic constitution *Sponsa Christi*, November 21, 1950, all monasteries of solemn or simple vows are obliged to papal cloister. Therefore, any foundation for a distinction in this matter has ceased.

**12. What permissions does our pontifical congregation of brothers require for the canonical erection of a house?**

For the valid canonical erection of a house of any institute except those listed in Question 11, that is, for such houses of non-exempt pontifical or diocesan congregations outside of mission territories, canon 497, § 1, demands the consent of the ordinary of the place of erection. For validity, this consent at least more probably must be in writing. The canon says simply that the consent of the ordinary is required, but it seems very evident that the canon is referring back to the written consent demanded for the houses listed in Question 11. Furthermore, the third paragraph of canon 497 demands the written consent of the local ordinary for a mere separated establishment of a religious house. Therefore, the first paragraph of the same canon a fortiori requires his written consent for a canonically erected house.

**13. Is the permission explained in the preceding question always sufficient for the canonical erection of a house of a diocesan congregation?**

There is an additional requisite for the canonical erection of the first house of a diocesan congregation in another diocese (c. 495, § 1). For valid erection in this case, in addition to the consent of the ordinary of the place of erection described in the preceding question, the consent of the ordinary of the general motherhouse is also necessary. It is at least the better practice for the latter also to give his consent in writing; but it cannot be proved that writing is necessary in his case, especially for validity, because canon 495, § 1, makes no mention of writing.

The consent of the ordinary of the motherhouse is required only for

the first house in another diocese. This is not only the more common opinion of authors and the sense of the law before the code, which is the source of the present law; but it is also proved by the text and context of canon 495, § 1. As Creusen and others argue, when a congregation founds a new house in a diocese where it is already established, it does not transfer itself elsewhere (*loci quo velit commigrare*), as the canon states; nor does it leave a diocese (*loci unde excedit*), as the canon also reads (Creusen, *Religious Men and Women in Church Law*, n. 33). The norm of canon 497, § 1 (Question 12), includes diocesan congregations. This norm would be superfluous with regard to diocesan congregations if the consent of the ordinary of the motherhouse were required for every erection, for the matter would then have been adequately regulated by canon 495, § 1 (Cf. Larraona, *Commentarium Pro Religiosis*, 5 [1924], 326-27). Finally, Muzzarelli states that the restriction to the first house is certainly the mind and practice of the Sacred Congregation of Religious (*De Congregationibus Iuris Dioecesiani*, n. 122).

Canon 495, § 1, applies also to a first filial house or separated establishment, even when these are to be attached to a house in a diocese other than that of the motherhouse. In these cases also, the diocesan congregation is being extended to another diocese, which is the reason for the consent of the ordinary of the motherhouse.

**14. May the local ordinary of the motherhouse refuse at his mere will the consent described in the preceding question?**

No. Canon 495, § 1, forbids the ordinary of the motherhouse to refuse this permission except for a grave reason, for example, the weak financial condition of the congregation, its insufficient number of members, or serious harm to the work already undertaken by the congregation in his diocese. A desire to reserve the congregation for the works of his own diocese is not a sufficient reason for refusal. It is a mistaken notion to believe that a diocesan congregation should be confined to the diocese of its origin. We quote what has been previously said on this subject in the *REVIEW FOR RELIGIOUS*, 9 (1950), 60-62: "The Code of Canon Law, therefore, implicitly states that it is the ordinary thing for a diocesan institute to spread to other dioceses and that this diffusion can be prevented only by reason of a serious obstacle. It cannot be held that this serious obstacle is ordinarily to be found in diocesan institutes. If this were factually true, there would be little sense in the law of the code that forbids the ordinary of the motherhouse to refuse the permission; and the law would rather read: 'and the ordinary of the motherhouse may grant this permission in extraordinary cases.' Therefore, the law of the code is that confinement to one diocese should be restricted to the early years of the existence of a diocesan congregation when the institute is gaining strength and stability. This period should not be excessively prolonged. Diffusion to other dioceses is a usual prerequisite for obtaining papal approval, but the Holy See stated before the Code



of Canon Law that ten or fifteen years from the time of the foundation of the first house of the institute could suffice for the presentation of a petition for papal approval.

"The Holy See both before and after the Code of Canon Law has issued norms that are to guide the local ordinaries in the erection of new institutes. One of the most important of these norms is that the ordinary, rather than found a new congregation, is to invite and admit into his diocese a congregation already approved that has the purpose desired by the ordinary. In speaking of these congregations already approved, the Holy See makes no distinction between pontifical and diocesan congregations. Therefore, the Holy See again positively implies that diocesan institutes are not to be confined to the diocese of origin.

"Two authors, Fogliasso and Muzzarelli, have recently made detailed studies into the juridical nature of diocesan congregations. Fogliasso states: 'Certainly a diocesan congregation, even though it consists of only one house, unlike a monastery of nuns, is an organism that by its very nature tends to universality . . . The purpose of the disposition of canon 495, § 1 is to prevent the local ordinary of the motherhouse from impeding the ordered diffusion of a new congregation. This diffusion together with spiritual fruits is required for the granting of a decree of praise. Furthermore, recourse can always be made to the Holy See against the arbitrary opposition of this ordinary. Therefore, the norm of canon 495, § 1, while it immediately furthers the fundamental liberty of a new congregation, which is the attainment of its own increase, paves the way for the congregation to reach the prescribed condition by which, through means of a decree of praise, it may take its place among pontifical institutes' [*Introductio in Vigentem Disciplinam de Iuridicis Relationibus inter Religiones et Ordinarium Loci*, 160-61].

"Muzzarelli expresses the same doctrine: 'The nature of a diocesan congregation precisely as diocesan is universal only in potency and capacity . . . indeed the mind of the Holy See with regard to these congregations is not that from their foundation they should be absolutely confined within the boundaries of one diocese. They are rather considered as the first stage, the first phase of juridical evolution. When this evolution is completed, they become pontifical and universal in fact and law. . . . Hence it generally happens that these congregations become multidioecesan in a short time and thus are universal in fact. . . . If the ordinary [of the motherhouse] should refuse his consent, recourse is always open to the Holy See' [*De Congregationibus Iuris Dioecesani*, nn. 51; 123].

"Father Vidal, S.J., whose eminence as a canonist and years of service as a consultant of various Roman Congregations should qualify him to know the mind and practice of the Holy See, affirms: ' . . . the ordinary of the place of departure is forbidden to refuse his consent except for a serious reason (canon 495, § 1); and recourse against an unreasonable refusal would always be open to the Sacred Congregation,



which will usually lend a ready ear to such a recourse, unless there is question of an institute that is faring badly and is destined rather for extinction' [*Ius Canonicum*, III, *De Religiosis*, n. 61].

"The doctrine that a diocesan institute should at least ordinarily spread to other dioceses is held implicitly by many of the authors mentioned below who teach that diocesan congregations should become pontifical, since diffusion to other dioceses is in the practice of the Holy See an ordinary prerequisite for obtaining papal approval."

In its recent practice, the Holy See does not demand diffusion into other dioceses for papal approval. This does not weaken the validity of the arguments proposed above, since it does not change the wording of canon 495, § 1, the nature of a diocesan congregation, the caution of the Holy See on the founding of new institutes, nor the mind of the Holy See on the diffusion of such a congregation.

## Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**AMERICAN CATHOLIC CROSSROADS.** By Walter J. Ong, S.J.  
New York: Macmillan, 1959. Pp. 160. \$3.50.

In this collection of six essays, Father Ong of St. Louis University continues the analysis of the problems confronting the Catholic Church in the United States which he began in his earlier study, *Frontiers in American Catholicism*.

The unifying thematic context for this new series of reflections is provided by the opening essay on "The Church and Cosmic History." Through advances in anthropology, geology, astronomy, linguistics, and psychology, man has developed a greater and deeper sense of history. While previously man thought of history only in individual, political, or military terms, today he sees that the entire material and spiritual universe is radically historical, stretching out into the billions of years past and moving forward into a future of possibly similar duration. While in the past the Church thought of the religious-secular encounter merely in terms of her relations to political society, today she sees with a new vision her redemptive relation to the whole of the evolving universe. Since the Church herself is involved in the historical process, her relationships with the secular sphere will constantly give rise to new situations with new problems.

Not all of the Church's present problems, however, are new. With regard to religious and cultural pluralism, the Church has become newly aware of an old problem, now that she lives in a world which modern means of travel and communication have shrunk to a size where dialog between persons of divergent cultures is not only possible but imperative. The Church must maintain a Pauline openness of mind and heart, if she would be true to her name as catholic, penetrating *through the whole* of the modern world. And her dialog must be in terms of the contemporary concepts operative in the present

culture. As the early Church assimilated the rhetorical traditions of Greece and Rome and later developed mediaeval scholasticism, the Church must now take stock of the notions and speak the language of evolution, development, and history that characterize the thinking of our age.

The last two essays focus on a problem that is new and peculiarly American. The Church in the United States, through her 259 Catholic colleges, universities, and graduate schools, has involved herself in secular education, scholarship, and research on a scale and a level previously unknown. The question arises of the purpose and kind of commitment that the Church now has to secular learning. In committing so many of her children, clerical, religious, and lay, to teaching, research, and publication in such purely secular fields as mathematics, geophysics, and linguistics, and through the co-presence of secular knowledge and Christ's charity in individual Catholics, the Church as the Mystical Body of Christ achieves a partial fulfillment of her mission of bringing the entire universe to Christ.

These well-written essays are rich in insights and provocative of further insights on the part of the reader. They deal with real problems of exceptional urgency to every American Catholic educator.

MICHAEL MONTAGUE, S.J.

**LETTERS OF ST. IGNATIUS OF LOYOLA.** Selected and translated by William J. Young, S.J. Chicago: Loyola University Press, 1959. Pp. 450. \$6.00.

As a man's eyes are the windows of his soul, so, too, his letters, for they reveal to us his most intimate thoughts, the habitual cast of his mind, his character, judgment, strength and weakness. At least they will if we possess them in sufficient numbers, as we do the letters of St. Ignatius of Loyola. We have today some six thousand eight hundred and thirteen letters written, dictated or approved by him, a figure that is double the extant letters of Luther and Erasmus. Two hundred and twenty-eight of these letters are now presented in English translation, the great majority for the first time.

Father Young, to whom the English-speaking world is already greatly in debt for his fine translations of Ignatiana, has arranged these letters in chronological order, covering the thirty-two year span from his student days at Paris to his death in Rome. The recipients of these letters are as varied as their contents and include some of the greatest names of the sixteenth century. St. Ignatius had a missive for such saints as Francis Xavier, Francis Borgia, Peter Canisius, and Thomas of Villanova; for cardinals and future popes; for emperors, kings, princes, and dukes; for women of note, women of the world, and for nuns.

As we read one letter after another, our concept of Ignatius begins to change. He is still the iron soldier who suffered bone surgery without an anesthetic, without a sound; but his more human qualities come to the fore and take on a new emphasis as we realize the extent of his gentleness, kindness, patience, and understanding. Nothing escapes his notice, and anyone with a problem merits his attention.

The renowned prudence of Ignatius is everywhere apparent. The rule is one thing, its application is another. Ignatius writes to one superior that if the young men under him refuse to obey, they are to be dismissed from the Society. At the same time his treatment of the hoary old recalcitrant and in-

transigent ex-provincial of Portugal, Simon Rodrigues, is delicacy, kindness, and forbearance itself. Although deeply in debt and borrowing money at a high rate of interest, Ignatius charged the rector at Venice to give Simon double the allowance he himself got, for as Loyola wrote Simon in all sincerity: "... the truth is we would rather be lacking in what is necessary than have you go without your comfort."

The exchange of letters between Ignatius and the great theologian Lainez is one of the most remarkable found anywhere. Ignatius does not hesitate to reprehend Lainez severely for several serious failures in obedience. The latter's reply is a priceless display of true humility. Asked to choose his penance, the next general of the Society of Jesus wrote in part: "I now choose with tears ... that for the love of our Lord you relieve me of the care of others, take away my preaching and my study ... and bid me come to Rome, begging my way, and there put me to work in the kitchen, or serving table, or in the garden or at anything else."

This volume is much too rich for adequate sampling. The famous letter on obedience is here, as well as letters on such subjects as poverty, mortification, sin, and death. Other letters contain a wealth of advice on the reformation of convents, the proper use of suffering, and the conduct of foreign missions.

In closing the book the reader finds himself full of admiration for the saint who was in every way the master of men and the inspiration of women. Our thanks to the translator, first of all, who knows Ignatius as few men do; and then to the Loyola University Press, which has found this splendid means of both honoring its patron and extending his ideal.

J. TIMOTHY KELLEY, S.J.

**MARY WARD: 1585-1645.** By Mary Oliver, I.B.V.M. New York: Sheed and Ward, 1959. Pp. 249. \$3.75.

The Mary Ward story badly needed telling again, and we are grateful to Mother Mary Oliver for telling it so well and to Maisie Ward for adding good fragrance to good gold by giving the book its wise and generous introduction and epilogue. The story is too interesting and too important a part of the history of all teaching sisters and brothers for it to go on being hidden in the two painstakingly composed but overlong volumes which Mother Mary Chamber, I.B.V.M., wrote in 1885 for the long out-of-print Quarterly Series. Father Henry James Coleridge, S.J., convert grandson of the poet's brother, added his own devoted overlongness to those volumes by his two book-size introductions. All that was good enough for the slower days of 1885; but our swifter age understandingly prefers its biographies like this one, beautiful but brief.

Mary Ward was born (1585) of Marmaduke and Ursula Ward when Queen Elizabeth I was using rack and rope to set up her newly established Church of England and make Catholic England Protestant. The Wards suffered for remaining faithful Catholics and for helping the heroic band of hunted priests keep the Church from utter extinction in merry England. So it was but natural and supernatural that Mary Ward's life took the course it did. But arrayed against her were not only the persecuting followers of Elizabeth I, James I, Charles I, and Cromwell. Catholics too "persecuted" her, even imprisoning her as a heretic. But Mary's "heresy" was merely her

being a century and more ahead of time in her apostolate and the Sovereign Pontiff of the day shielded her from her "Jerusalem," her secret code word for opponents. If these "Jerusalem" were living now and had their seventeenth-century minds unchanged by modern canon law, they would oppose not only Mary Ward and her widespread Institute of the Blessed Virgin Mary or Loretto Sisters, but all other sisters also who have what she sought to have, mothers general and constitutions permitting sisters to teach and carry on spiritual and corporal works of mercy outside as well as inside cloister limits. It is Mary's greatness that she was so faithful to her call to do and suffer so much to influence the Church to allow sisters to be sisters not only in chapel and convent, but also in classroom and wherever the apostolate of the "mixed life" calls God's religious.

There is more than heroic sanctity in this volume. There is also the charm of gracious culture. We are thinking especially of those apt quotations of Dante, Gray, Hopkins, and Milton, and of those concise, rewarding paragraphs on the great undying Renaissance trilogy, *Roma, Italia, Il Mondo*.

But we doubt very much that Mary Ward's charity toward "Jerusalem" would have approved of a sentence on page 89 about a certain "upstart" who was not "required to behave as a gentleman."

PAUL DENT, S.J.

**CHRIST AND THE CHRISTIAN.** By Robert W. Gleason, S.J. New York: Sheed and Ward, 1959. Pp. 179. \$3.00.

The title of this book might have been the title of the New Testament. The subject matter — the message of Christ and what it means to the Christian — is the same. Consequently the reader takes up the book with a bit of curiosity to see what justifies the author in broaching this subject anew. Father Gleason's justification is that of the apostles, the fathers, and all spiritual writers throughout the Christian era: the need to interpret the message of Christ to each successive generation. This interpretation can only be rendered by one who has made himself a part of his own generation and at the same time has made the teachings of Christ part of himself.

The pages of *Christ and the Christian* indicate that Father Gleason is such a man. The books and articles he refers to in the footnotes show a more than passing acquaintance with the trends of current theology. There is both a freshness and an ancient character to the work. The author probes the depths of the Christian mysteries to find an explanation that can afford the basis for a sound asceticism. Attuned to the current spirit, his analysis often displays a definitely psychological orientation; but this is pursued in a solidly theological way. The result is a piece of spiritual writing with a ring of genuinity and sincerity that can only come from the pen of one who has mulled over a store of theological thought and made it his own.

Father Gleason squarely faces the difficulties, paradox, and mysteries of Christ's precepts and happily comes up with a solution that avoids the two extremes of fanaticism and emasculation of His doctrine. The essays on humility and suffering were for this reader high points of his treatment. For the vowed man or woman whose work is of a more physical nature, the essay on work is particularly apt. For all religious these essays afford a basis of a healthy ascetical program.

*Christ and the Christian* is worth every bit of its modest (for these times) price tag. It is a book that can be read, reread, and prayed over with profit.

JOHN J. KINSELLA, S.J.

**THIS IS YOUR TOMORROW . . . AND TODAY.** By M. Raymond, O.C.S.O. Milwaukee: Bruce, 1959. Pp. 207. \$3.95.

Around the framework of his younger brother's losing battle with cancer, Father Raymond weaves a stimulating exposition of the glorious mysteries. The person faced with the perennial problem of what to meditate on while saying the rosary will find a goldmine of ideas in this book, which completes a trilogy on the mysteries of the rosary.

Drawing heavily on the Pauline theology of the risen Christ, the author stresses the often neglected point that we are living out God's glory even in this life when we are in the state of grace. At times the reader must cover inspiring but somewhat devious biographical sections before returning to the Marian theme. But in general the effort is rewarding. Especially good is the section on our Lady's assumption. For accuracy's sake, the poet quoted on page 49 is Rainer (not Raisaer) Maria Rilke.

PHILIP C. RULE, S.J.

**POPE JOHN XXIII.** By Andrea Lazzarini. New York: Herder and Herder, 1959. Pp. 170. \$3.25.

**POPE JOHN XXIII.** By Paul C. Perrotta, O.P. New York: Thomas Nelson and Sons, 1959. Pp. 192. \$3.50.

**POPE PIUS XII.** By Richard Cardinal Cushing. Boston: Daughters of St. Paul, 1959. Pp. 192. \$4.00.

Pope John is again the subject of two recent books. The Herder and Herder effort is a rather straight biography written by a man who has served for thirty years as Literary Editor of *L'Osservatore Romano*. The treatment is routine except for the very interesting chapter allotted to Bishop Radini-Tedeschi, interesting because it shows the extent of the influence this social crusader had upon his youthful secretary, the newly ordained Father Roncalli. As the latter wrote of his bishop: "There was something of the warrior spirit about him. He had to fight for what was good, for the Church, the Pope, the rights of Christian folk. He always chose adequate weapons, preferring to do battle as a true knight, always fairly and openly." The author also includes a short epilogue of selected anecdotes from the life of the Pope and provides some interesting facts in the notes which appear at the back of the book. The twenty-five excellent photographs are a feature lacking in the work by Father Perrotta.

However, that is about all that is lacking in the Dominican's biography. Besides general information of Pope John, we find a brief history of the papacy, a list of popes, a short life of Pius XII, as well as all the details of his death. In a fanciful chapter the author takes us behind the sealed doors of the conclave to give us his educated guess as to what went on throughout the twelve ballots before John XXIII emerged as the "interim" pontiff.

Father Perrotta describes the Coronation Mass in full, and in still another chapter explains the origin and significance of all the titles that accrue to the Bishop of Rome. Both books make interesting reading and will perhaps blunt our hunger until we can get a historian's study of the man himself.

His beloved Eminence of Boston, Richard Cardinal Cushing, has prefaced a pictorial biography of Pius XII with his own sensitive vignette of the Pope whose memory is so universally venerated. The photographs, which number well over one hundred, are carefully selected and cover every phase of the life of Pius. In the course of them we can watch him age as he guides

the Church through nineteen of the most critical years in history. The picture taken on his last trip to Castel Gandolfo captures the incredible suffering that marked at least the latter days of this great man. The canonizations of Pius XII and remarks on the election of a pope, the Roman curia, and Vatican City fill the remainder of the book.

J. TIMOTHY KELLEY, S.J.

**GENERAL SHERMAN'S SON.** By Joseph T. Durkin, S.J. New York: Farrar, Straus and Cudahy, 1959. Pp. 276. \$4.50.

"I don't want you to be a soldier or a priest but a good useful man," wrote the father to his young son. The writer of this note was General William Tecumseh Sherman, and the note was intended as instruction for his eldest son who was later to become Father Thomas E. Sherman, S. J. The life of one raised in the post-bellum period in an atmosphere close to national politics and in close contact with the important public figures of the day would be worth while enough. Add to this, however, the magic of the Sherman name together with his own accomplishments from the pulpit and lecture platform and you have an interesting, readable story.

Father Sherman's life (1856-1933) spans two centuries, linking the old with the new. From his Protestant father young Tom received his indomitable fighting spirit, while his Catholic mother provided the piety and tenderness. She also attended to the Catholic upbringing of her children. Tom's early oratorical powers displayed at Georgetown College and Yale University were regarded as indications of future brilliance in the legal profession. While studying law in St. Louis in 1878, Tom announced to his parents his intention of joining the Society of Jesus. General Sherman, who had relied on Tom to handle the far-flung business interests of the family, felt Tom had unmilitarily deserted his post. This estrangement never fully healed.

After ordination, Father Tom's main activity was preaching and lecturing. His lectures attacked the enemies of the day ranging from humanitarian religion and the evils of socialism to the prevalent anti-Catholic bigotry. Another activity of his was instructing non-Catholics. The main cities from coast to coast played host to his well-attended lectures. Even a military chaplaincy during the Spanish-American War could not still his activity, but all of these were taking their physical toll. After a series of mental breakdowns and periods in hospitals and asylums, Father Sherman lived out the remaining years of his life in semi-retirement. The loving care of his family and his religious family, the Society of Jesus, during these troubled periods gives testimony to their regard and sense of responsibility. The final year and one-half of his life was spent in a sanatorium near New Orleans. Father Sherman was buried in the Jesuit cemetery near New Orleans where his grave adjoins that of a Jesuit grandnephew of the Vice-President of the Confederacy.

LEE J. BENNISH, S.J.

**A PEARL TO INDIA: THE LIFE OF ROBERTO DE NOBILI.** By Vincent Cronin. New York: E.P. Dutton, 1959. Pp. 297. \$4.50.

With death just ten days away the nearly blind, old, missionary priest dictated his last testament very simply in one of the three beautiful languages he had used so well in his fifty selfless years in southern India. A sorrowing disciple cut the words carefully with a stylus in the palmleaf strip which constituted the manuscript. "It is my wish that all I have written in Tamil,



Telegu, and Sanskrit should be in conformity with the mind of our Holy Mother the Roman Catholic Church. I beg that she deign to correct anything erroneous or objectionable or likely to give offence, which may have escaped me. And I most earnestly beg all who may copy or translate these books to place this protestation of mine at the end of each volume. St. Thome, 6th January, 1656." Then the aged priest, one of the greatest of all Jesuit missionaries, signed not his famous Roman name, Roberto de Nobili, but the Tamil version of the meaningful Sanskrit name which grateful India had bestowed on him *Tattuva Bodhakar*, Thatness Knower-maker, Reality Teacher.

Lovers of India, lovers of the missions, lovers of the Church in its whole apostolate to all nations and all cultures will rejoice in this well-informed, well-understood, well-written biography of one of the greatest names in missiology, the absorbingly interesting and profoundly moving and universally beautiful science and philosophy and theology of the missions.

PAUL DENT, S.J.

**THE CARAVELS OF CHRIST.** By Gilbert Renault. Translated by Richmond Hill. New York: G.P. Putnam's Sons, 1959. Pp. 254. \$5.00.

Vasco da Gama's little fleet bound eastward for India in December, 1497, sailed into a fierce storm off Africa. In his flagship, tossed like driftwood on the waves, Da Gama's men threatened mutiny. For them the rugged Portuguese captain had strong words. "I want my men to prove they have a true faith in the mercy of our Lord Jesus Christ! If they have no such faith, I can hardly believe they are true Portuguese." It was to portray this steel-tempered faith of Portugal as the earliest pioneer of western Christianity that Gilbert Renault wrote *The Caravels of Christ*. Renault, a much-decorated French war hero living now in Portugal, has sketched Portugal's exploration of the African and Indian coasts in the fifteenth century.

This is mainly the story of an idea and the men who pursued it. The caravels — the small, fast, Portuguese ships — receive only slight attention. The idea came from Prince Henry of Portugal and was later called the "Plan of the Indies." He dreamed of reaching India by a sea-route and choking off Islam from the lucrative trade with the East. By sealing off the Red Sea he hoped to cripple Moslem power, win an empire for Portugal, and send the new apostles of the Faith into it. To this plan Henry's father, King John I, and his successors dedicated men and money in the fifteenth century.

To describe the men — kings, diplomats, and seamen — Renault draws heavily from Portuguese chronicles of the time. In his *Caravels of Christ* he has written an interesting story of the discoveries that opened the way eastward to the Christian missionary. The book is rich with fifteen pages of beautifully reproduced photographs.

GERALD WALLING, S.J.

**THE MIRACLE OF THE MOUNTAIN.** By Alden Hatch. New York: Hawthorn, 1959. Pp. 224. \$4.95.

An absolute devotion to St. Joseph joined with a childlike faith are the chief features of the life of Brother André (Alfred Bessette), C.S.C. Mr. Alden Hatch has given us an intriguing and unusual account of the life of the saintly Canadian doorkeeper of the College of Notre Dame of Cotes-des-Neiges. The building and expansion of the awe-inspiring Oratory of St.

Joseph of Mount Royal was close to the heart of Brother André and has been woven into the story.

This is no ordinary biography; neither is Brother André an ordinary man. The author has invited us to examine and accept the sworn testimony of those who knew Brother André best — the forty-nine witnesses at the Montreal Tribunal which considered the introduction of the cause of beatification.

Sixteen pages of photographs and twenty-one rough drawings help to set the tone of the book. An apparent oversight has Father Dion's funeral in 1917 (p. 131) and notes the celebration of his golden anniversary in the priesthood in 1925 (p. 145).

This book begins where most books would end — sketching the dying agony of a ninety-one-year-old broken figure in a white iron bedstead. "His material possessions were a patched soutane for every day and a good one for Sundays, a missal, a Bible, *The Imitation of Christ* by Thomas a Kempis, three holy statues, and the Saint Joseph's medal that hung around his neck outside the white hospital nightgown." Brother André Bessette died on January 6, 1937. Then the forty-nine witnesses take over most of the story. One witness after another steps up before the reader's amazed gaze to give loving recollections of Brother André's life. Here we have a holy man in the classic tradition — extensive prayer, great abnegation — clods of dough boiled in water as food — and a man who despised all hypocrisy as well as underwear. He spent long hours rubbing St. Joseph oil on his beloved sick and called himself the "little dog" of St. Joseph. At the age of seventy-eight, he stated in all honesty and simplicity that he was undergoing severe temptations against chastity.

The sympathetic reader can do little else but fondly hope that the witnesses' testimony will be carefully examined and eventually accepted by Rome. Mr. Hatch is telling us, at least between the lines, that in his opinion Canada has given another saint to the Church.

THOMAS F. ANKENBRANDT, S.J.

**THE THEOLOGY OF GRACE.** By Jean Daujat. Translated by a Nun of Stanbrook Abbey. New York: Hawthorn, 1959. Pp. 158. \$2.95.

In an historical introduction to grace, volume 23 of the *Twentieth Century Encyclopedia of Catholicism*, Dr. Daujat describes it as "a call to an exchange of love between God and man, since it is a call to cling by love to that love God bears us" (p. 20). Hereafter the book continues with successive chapters on man's natural incapacity for the gift, the gift itself, the conditions for sustaining it, Jesus Christ its source, and finally the spirituality of grace.

At first glance the author's description of grace may seem more pious than theological; yet Dr. Daujat concedes his work summarizes (p. 24) the essential features of the doctrine of grace according to St. Thomas Aquinas. Such a procedure is theologically safe. But because the volume does summarize so much in so short a space, it lacks the penetration and, I believe, even the emphasis of St. Thomas' thinking. No mention at all is made of actual grace nor are the principal effects of sanctifying grace given their due prominence. On the other hand, this slight volume can be valuable for anyone wishing a treatment of grace in its relation to the theological virtue of charity. Since Dr. Daujat equates love and grace, charity plays a major role in his exposition of the theology of grace.

JOHN E. REILLY, S.J.

**CHRISTIANS IN A CHANGING WORLD.** By Dennis J. Geaney, O.S.A. Notre Dame: Fides, 1959. Pp. 180. \$3.95.

Father Geaney's understanding of the impact that social change is making on the vocation of the Christian in the modern world is well founded on experience and study and well delineated by an acute social consciousness. With his finger on the problems, Father Geaney's proposed adaptations are practical, both doctrinally and socially. This stimulating book, translating principles and theory into a practical guide for action, will force many to sit back and rethink their role in modern society. Always faithful to the social spirit of the Church as expressed by recent popes, Father Geaney points out the inadequacy of attitudes and institutions which, from long associations but not from any intrinsic necessity, have seemed almost essential. In Father Geaney the thousands of American Catholic priests, religious, lay men and women have found a voice well qualified to speak, well trained to speak with authority, and dedicated to speak with truth and honesty. PAUL V. ROBB, S.J.

**THE FATHERS OF THE GREEK CHURCH.** By Hans von Campenhausen. Translated by Stanley Godman. New York: Pantheon, 1959. Pp. 170. \$3.95.

The Pantheon edition of this engaging little book has much to recommend it. Not its least value is a translation which, with the exception of an occasional lapse in punctuation or syntax, does justice to the original: *Griechische Kirchenväter* (Stuttgart, 1956).

The book is the result of a habitual knowledge of the history of the early Church. This is not surprising since the author's acquaintance with early Christian history has been evidenced in his contribution to the *Beiträge zur historischen Theologie* ("Kirchliches Amt und Geistliche Vollmacht in den ersten drei Jahrhunderten," Tübingen, 1953). Professor von Campenhausen betrays an easy and intimate familiarity with the men he portrays, enabling him to present characterizations of them and their work and influence which make remarkably interesting reading. As is pointed out in the introduction this is not intended as a work in the history of dogma but rather as an appreciation of the personalities and lives of the fathers of the Greek Church. The discussions of Origen and Gregory Nazianzen are particularly good. A valuable if limited bibliography on each man is included at the end of the book with a brief appreciation of the present status of scholarship on him.

I would enter only one demurrer to this work. It stems from the first sentence of the first chapter (p. 12): "The early Church did not engage in theology." A statement of this kind can only be the result of a too restricted definition of theology and/or a failure to appreciate the vital processes of dogmatic progress whereby the Church comes to a deeper understanding of the revealed truths. The Epistle to the Hebrews belonged to the early Church and is certainly theology. With this proviso, however, the book will richly repay the reader in terms of both enjoyment and instruction.

NORMAN G. MCKENDRICK, S.J.

**PSYCHOLOGY AND THE CROSS.** By Canon G. Emmett Carter. Milwaukee: Bruce, 1959. Pp. xvi, 135. \$3.00.

The Canon synthesizes his theological knowledge and rich educational experience into a clear picture of the traditional concept of the education of a Catholic. The four sections are entitled "To Man's Estate" (on self-development), "The Outgoing Self" (on charity), "The Psychological Import

## BOOK REVIEWS

of Christian Idealism," "Fear." Typical of his approach is a remark for teachers: "We have made the mistake, not of loving too much, because true charity can suffer no excess, but of not disciplining our love sufficiently" (p. 28). In his delineation of the educational process, he uses some of the popular concepts of modern psychology without, however, distorting the educational picture by dipping too deeply into the wealth of details of psychological research. Psychologists might expect more allusion to very recent writing on the subject, but nevertheless the book will be delightful spiritual reading for parents and religious teachers of youth. DANIEL P. FOLEY, S.J.

**CALL ME JOE!** By Joseph T. McGloin, S.J. New York: Pageant Press, 1959. Pp. 188. \$3.50.

The latest book by the author of *I'll Die Laughing* and *Backstage Missionary* is a series of conversations between Mo, an average American teenage boy, and his guardian angel, Joe. Almost despairing over his charge's superficial reaction to life's daily occurrences, Joe begins speaking to his friend, who alone can hear him. Through some prodding, much patience, and even a little angelic sarcasm he helps his earthling see beyond the mere external into the spiritual and draw closer to God through every-day events. The events used as points for spiritual departure range from attendance at Sunday Mass to conversation during a card game. Father McGloin, teacher of boys at Regis High, Denver, reaches his audience successfully by employing a typical teen-age vocabulary. And to help those whose lack of imagination does not permit them to see or hear Joe, cartoonist Don Baumgart has inserted delightful illustrations depicting the human-angelic encounter.

FRANK L. GRDINA, S.J.

**PARENTS' ROLE IN VOCATIONS.** By Godfrey Poage, C.P., and John P. Treacy. Milwaukee: Bruce, 1959. Pp. 132. \$2.95.

This book is meant to be a help to parents in their role as guides for their children's choice of a proper state of life. One might expect that much of the book would deal with the subject of religious vocations, but this question is treated formally in only three out of eleven chapters. The authors start with the supposition that one cannot separate the parents' role in fostering religious vocations from the general guidance to happy and successful living. Parents have to train their children to be healthy, intelligent, well-adjusted and morally sound, whether these same children are going to follow a religious vocation or choose some other state of life. It is for this reason, therefore, that the greater part of the book deals with the general guidance of the child in an attempt to show how the child's basic character and personality are affected by his environment, and how the teaching and example of the parents are a major factor in preparing the child for a proper choice of vocation. To help parents understand the influence they exert on their child's choice of vocation, the authors cover every aspect of home life and child training from birth through adolescence. The training of the teenager naturally leads to the subject of vocations, and the last twenty pages of the book give a brief idea of what is meant by "the call of God" and answer some of the more important questions regarding a religious vocation. Parents should find this easy-to-read book most helpful for their role as guides, but they cannot expect a point which the authors readily admit that a book of this size offers the last word on the subject of guidance or religious vocations.

LEO J. MCGOVERN, S.J.

## Councils in Lay Institutes

Joseph F. Gallen, S.J.

THE LAW of the code and especially that of the constitutions confers an important role on the councils in religious institutes.

Almost all constitutions describe thoroughly the duties of the general council but are unsatisfactory in their treatment of the provincial and local councils. This article is an effort to explain simultaneously the principles that govern all councils in lay institutes. The more common name for this office in such institutes is councilor; but many others are found, e.g., assistants, discreetes, and consultors.

1. *Necessity of councilors* (c. 516, § 1). This canon obliges all superiors general, presidents of federations and confederations, provincial and local superiors at least of formal houses to have councilors. A formal house in a lay institute is one in which at least six professed religious reside (c. 488, 5°). The canon recommends that superiors also of smaller houses have councilors. From analogy of law and the enactment of the particular constitutions, superiors of vice-provinces, quasi-provinces, regions, vicariates, missions, and districts should also have councilors.<sup>1</sup> The canon does not specify the number of the councilors. From the practice of the Holy See in approving constitutions, there are four general councilors, although a few lay congregations have a greater number; four or two provincial councilors; two councilors in a formal house, but a few congregations have a larger number; and more frequently one councilor in a smaller house. Monasteries of nuns ordinarily have four councilors. Federations and confederations of nuns have four or six councilors, and regions within such a confederation have two.

2. *Manner of designation and requisite qualities of councilors*. The general councilors of a congregation and the councilors of a confederation, federation, region, or monastery of nuns are elected in the respective chapters. The provincial councilors of a congregation are appointed by the superior general with the consent of his council, but in a small number of congregations they are elected in the provincial chapter. Local councilors are appointed by the

<sup>1</sup>Larraona, *Commentarium Pro Religiosis*, 9 (1928), 418.

superior general or, if the institute is divided into provinces, ordinarily by the provincial, with the consent of the respective council. The constitutions sometimes enact that this provincial appointment is to be confirmed by the superior general with the deliberative vote of his council.

The quality universally demanded by constitutions for all except local councilors is that they be professed of perpetual vows. The age usually required for general councilors of a congregation and those of a confederation, federation, or region of nuns is thirty-five complete years; thirty years is the more frequent norm in monasteries of nuns; and thirty or thirty-five years are often prescribed for provincial councilors. The constitutions rarely enact a determined age for local councilors, and very many do not affirm that perpetual vows are necessary. A few make it clear that perpetual profession is not an absolute requisite by stating that the local councilors are, if possible, to be professed of perpetual vows or that such vows are required at least for the first local councilor. It is incongruous that a religious still in the state of probation and formation should be the councilor of a house.

3. *Residence.* According to the practice of the Holy See in approving constitutions, all the general councilors should reside with the superior general; but two of them, with the exception of the assistant general, may live elsewhere for a just reason, e. g., because of their other work. These must be stationed in houses from which they can be readily summoned and can attend the meetings. The evident purpose of the practice is that the superior general may have no difficulty in consulting his councilors. Many constitutions contain no prescriptions on the residence of the provincial councilors. At least the assistant provincial and the provincial secretary should reside with the provincial. Some constitutions have the same practice for a provincial council of four members as that described above for the general council. If there are only two provincial councilors, the constitutions frequently state that both or at least one of the councilors must reside with the provincial. The councilors of a confederation, federation, or region of nuns reside in their respective monasteries.

4. *Incompatible duties.* The general principle of the practice of the Holy See forbids a general councilor to be assigned any employment that would prevent the proper fulfillment of the duties of a councilor. The present practice forbids in particular merely that the first general councilor be bursar or secretary general. The former practice forbade any general councilor to be bursar general, and



the *Normae* of 1901 extended the prohibition to the master of novices (nn. 285, 300). Some constitutions have the same prohibition with regard to the offices of provincial or local superior, any bursar, local councilor, and master of junior professed. A provincial will rarely in fact be a general councilor; but, outside of the case of the assistant general, it is difficult to see how the offices listed above are necessarily incompatible with that of general councilor. A general councilor is very frequently the local superior of the generalate. The judgment of the incompatibility is to be made on facts, i. e., the amount of work in each of the offices and the ease or difficulty with which the other office would permit the religious to be summoned and to attend the ordinary and extraordinary sessions of the general council. Few constitutions mention incompatible duties with regard to the provincial councilors, but some forbid the uniting of this office with that of provincial bursar or master of novices.

5. *Nature of a council* (c. 516, § 1). In the constitutions of pontifical lay congregations, the general council is usually stated to consist of the superior general and the four general councilors. Other parts of the same constitutions repeat frequently that particular matters require the consent or advice of the general council. All such expressions are ambiguous. The superior alone governs the congregation, province, or house; the councilors as such have no authority. Canon 516, § 1, makes it clear that a councilor is only an adviser of a superior, not an associate in authority. The superior votes in a council but he is not a member of the council; he is the superior, or sole possessor of authority, who has councilors or advisers. In a general chapter the authority is that of the collective body; the chapter itself and as such possesses the authority. All the members of this chapter are on the same level; all are co-possessors of the same authority and co-authors of the enactments of the chapter. Not the presiding superior general, but the general chapter places an act. A council is not a governing body; it possesses no collective authority. The councilors are not co-authors of an act. It is not the council but the superior who places an act, with the consent or advice of his council.

It is possible for a particular canon or law of the constitutions to prescribe that the council is to act in the same manner as the general chapter. This must be certainly proved, since the contrary is the general principle of canon law. The only canon of this type that can affect lay religious is canon 650, which treats of the dismissal of a male religious of perpetual vows. If the majority of the

council vote for dismissal, it is probable that the superior general must issue the decree of dismissal in a pontifical congregation or forward the matter to the local ordinary in the case of a diocesan congregation. Therefore, the act in this case would be of the general council, not of the superior general. However, this sense is only probable; and it is at least equally probable that the wording of the canon is merely another way of expressing the deliberative vote of the council. Consequently, since it is not certain that canon 650 is an exception, this case also would in fact be handled in the same way as that described above (cf. also n. 16). These same principles apply not only to the councils but also to chapters of monasteries of nuns in the cases for which law demands that the superioress secure the consent or advice of the chapter (cc. 534, § 1; 543; 575, § 2; 646, § 2).<sup>2</sup>

6. *Duties of councilors* (c. 516, § 1). The primary duty of the councilors is to cast a deliberative or consultive vote when these are demanded by canon law or the constitutions. When asked to do so by the superior, they are to express their opinions with all freedom, courage, respect, sincerity, and truth (c. 105, 3°). They are likewise to bring to the attention of the superior whatever they sincerely consider to be to the good or detriment of the institute, province, or house. The superior, not the councilors, decides the matters that are to be treated in the council, as is clear from the principle stated in number 5. Councils were introduced to prevent what could degenerate into arbitrary government on the part of the superior. An equally evident purpose was to satisfy the need that all, and perhaps especially those in authority, have of securing advice and obtaining information. In an age that emphasizes renovation and adaptation, the councilors should also be the principal source of progressive ideas to the superior.

7. *Obligation of secrecy*. According to the practice of the Holy See, an article of the constitutions states that the general councilors must observe secrecy concerning all matters confided to them as councilors in or outside the sessions.<sup>3</sup> Another article is usually included that extends this same obligation to all others who have attended any session of the general council. A secret is the knowledge of something that at least ordinarily should not be revealed.

<sup>2</sup>Cf. Vromant, *De Bonis Ecclesiae Temporalibus*, n. 39; Vermeersch, *Periodica*, 15 (1927), (61)-(63); Goyeneche, *Quaestiones Canonicae*, I, 183-89; Michiels, *Principia Generalia de Personis in Ecclesia*, 494-95; Larraona, *Commentarium Pro Religiosis*, 6 (1925), 429-30; Bender, *Normae Generales de Personis*, nn. 376-77, 1; Jone, *Commentarium in Codicem Juris Canonici*, I, 121.

<sup>3</sup>*Normae* of 1901, n. 280.

A natural secret arises from the very matter of such knowledge, since its revelation would cause injury or at least sorrow and displeasure to another. A promised secret has its source in a promise, made after the matter was known, not to reveal the matter, whether or not this matter of itself demands secrecy. The confided or entrusted secret arises from an agreement, given and accepted before any disclosure, that the matter will not be revealed. The agreement may be explicit or implicit. The latter is true of all who possess a confidential office, e. g., doctors, lawyers, priests consulted outside of confession on things appertaining to their ministry, religious superiors, novice masters, councilors, etc. There are degrees in the confided secret. The lowest is the revelation made to a private individual from mere friendship. The next is the revelation to a private individual to secure counsel. The third and highest is the official secret, i. e., a revelation made to a person possessing a confidential office, such as those listed above, and made to him because of this office or learned in the practice of the office. Matters confided to all councilors thus constitute official secrets and are often also natural secrets. Even the official secret may be revealed to prevent a serious injury to the institute, province, or house, or to any individual. The councilors may also reveal such matters to a prudent and learned or experienced person for the purpose of consultation, e. g., to a confessor, a priest skilled in a subject such as canon law or moral theology, or to another prudent and experienced religious. In seeking counsel, the identity of the person concerned is always to be concealed as far as possible. Even if the matter becomes public, the councilors may not reveal what occurred in the council with regard to it, e. g., the opinions or votes given by individual councilors. They are to acquiesce, at least externally, in the judgment of the majority and in the action taken by the superior. This is necessary for the efficient functioning of the council and for effective and peaceful government. They are not to imply or hint to others that they disagreed with a decision made in council. This is a shirking of the responsibilities of an office.

The article inserted in constitutions by the Holy See adds that a general councilor who violates this obligation of secrecy is to be seriously admonished by the superior general. If he does this repeatedly, he is to be given a severe admonition and a penance. A violation of secrecy is not in itself a sufficient reason for deposition from office; but, if the violations are very serious, flagrant, a source of lack of confidence, discord, or scandal in the com-

munity, the councilor may be deposed from his office.<sup>4</sup> These principles apply to all other councilors. Canon 105, 2°, empowers the superior, if he believes this prudent and demanded by the seriousness of the matter, to oblige the councilors to take an oath to preserve secrecy on a particular matter.

8. *Frequency of sessions.* The almost universal practice of the Sacred Congregation in approving constitutions is that an ordinary session of the general council is to be held every month. The article adds that more frequent sessions are to be convoked when necessary. A very small number of constitutions prescribe less frequent meetings, e. g., every two or three months. It is very difficult to reconcile such infrequent sessions with the obligation of having all the councilors reside in the motherhouse and with the insistence that they be free of all duties incompatible with the office of general councilor. An ordinary session every month is decidedly the preferable norm. An extraordinary session should be called by the superior general for any matter of greater moment. He should consult his councilors frequently, since the practice of the Sacred Congregation places marked emphasis on the office of councilor. These principles are true of all other councils. A monthly ordinary session is also the usual norm for the councils of provinces, houses, and monasteries of nuns.

9. *Convocation of the council* (c. 105, 2°). When either the deliberative or consultative vote is required by canon law or the constitutions, canon 105, 2°, commands the superior to convoke all the councilors who can be present.<sup>5</sup> He must therefore, sufficiently ahead of time, inform all the councilors of the place, day, and hour of the session. A convocation is not obligatory when the constitutions or customs determine the place, day, and hour of the meetings. Obviously all other sessions that the superior institutes on his own authority must also be convoked. The secretary may and often in fact does convoke the council at the order of the superior. The councilors should at the same time be given a list of the important matters to be discussed, so that they may properly prepare for the meeting. Unprepared sessions are usually both unsatisfactory and unduly prolonged.

10. *Number of councilors required.* (a) *By the code* (c. 163). By the code, a superior has the right to act when at least one councilor is present after all have been properly convoked (c. 163). The

<sup>4</sup>Cf. Vermeersch, *De Religiosis*, II, n. 121; Battandier, *Guide Canonique*, n. 466; Bastien, *Directoire Canonique*, n. 324.

<sup>5</sup>Cf. Vromant, *op. cit.*, n. 40; Jone, *op. cit.*, 120; Michiels, *op. cit.*, 530.

superior may not act when he alone is present, since there would then be no consent or advice of the council. Therefore, if the constitutions do not demand the presence of a definite number for a session of the council, the superior may act validly and licitly when only he and another councilor are present. The same is true when the president of a session is the assistant or vicar in virtue of a provision of the constitutions or delegation from the superior. It is clear that a session should ordinarily be postponed when only one of four councilors is present.

According to the law of the code, the superior has no obligation to substitute other religious for absent councilors. It is not certain that he may do so licitly or even validly, since the rights of the council devolve after convocation on those who are present and these are to be considered juridically as a full council.<sup>6</sup> However, because the code does not expressly nor certainly forbid substitution, it is probable that the superior may summon such substitutes.<sup>7</sup> He may use an analogous norm from the code (c. 655, § 1) and select the substitutes with the consent of his council; or he may follow one of the norms of substitution admitted in the practice of the Holy See, explained in (c) below, e. g., by taking the local superior as the first substitute and then, with the consent of his council, selecting the other substitutes from the professed of perpetual vows of the house in which the session is held.

(b) *By the general law of constitutions.* The constitutions of lay congregations very frequently demand the presence of the superior general and two councilors for any session of the general council, and a few require a unanimous vote when only this number is present. Other specifications are also found, e. g., two-thirds of the general council, and three general councilors. The *Normae* of 1901 (n. 273) seem to suppose that the superior general and at least two councilors are present at any session. These constitutions do not demand that the absent councilors be replaced by substitutes, i. e., outside of the matters listed in the following paragraph; and substitution is accordingly regulated by the norms given above. It is not the practice to summon substitutes in such cases.

(c) *By the law of the constitutions for appointments and other determined matters.* Most constitutions of lay congregations, following the *Normae* of 1901 (n. 273), require a full general council for ap-

<sup>6</sup>Cf. Can. 163; 165; Goyeneche, *De Religiosis*, 47-48; *Quaestiones Canonicae*, I, 26-27; Bastien, *op. cit.*, n. 327; Schaefer, *De Religiosis*, n. 586; Pejaka, *Ius Canonium Religiosorum*, 233.

<sup>7</sup>Cf. Coronata, *Institutiones Iuris Canonici*, I, 658, note 3.

pointments to offices. A small number extend this to other matters, e. g., admission to the noviceship and first and final profession, dismissal of professed religious, matters that require recourse to the Holy See or the local ordinary, and even for all matters that demand a deliberative vote. Full membership is required in such constitutions for the liceity, not for the validity, of the superior's action.

If all the members of the council are not present, the appointment, if possible, should be postponed. If it cannot be deferred, the substitutes prescribed by the constitutions are to be summoned. The most common norm of substitution is that the local superior is to be called and, if a second substitute is necessary, the superior general, with the consent of the councilors present, is to choose him from the professed of perpetual vows of the house where the session is being held. If the local superior is already a general councilor or cannot attend, a religious of perpetual vows is to be chosen in this same way as first substitute. Many other norms of substitution have been admitted by the Holy See. For example, the second substitute need not be of the house where the session is held; the first substitute is the secretary general, or the secretary or bursar general; the superior general, with the consent of the councilors present, chooses as substitutes religious professed for at least ten years; one or two professed of perpetual vows; and, finally, a professed of perpetual vows, preferably the bursar general. It is possible to find constitutions that demand a full council for determined matters but do not provide any norm of substitution. In such cases the superior is to summon substitutes according to one of the norms given above (c. 20). Constitutions rarely mention the necessity of the presence of a minimum number of provincial councilors, of a full council for determined matters, or give norms of substitution for this council. Such provisions, when found, follow those described above for the general council.

(d) *Non-councilors attending sessions.* The constitutions usually state, at least of the superior general, that he may summon religious who are not councilors to sessions of the council to give information or advice but that he is forbidden to grant a vote to anyone who is not a councilor. Any superior has this same right. Those most likely to be called are the bursars, masters of novices and of junior professed, and supervisors of schools, hospitals, and studies.

It is evident that no one has a right to vote in a council or to act as a councilor unless he is such by election, appointment, or by a provision of law. Some constitutions contain the strange provision that persons summoned as above "have only a con-



sultive vote." The same is more frequently said of the secretary general, e. g., "If the secretary general is not a councilor, he has only a consultive vote." All such persons give information or advice only when requested and merely to help the superior and the councilors to form their opinions, and this may be the sense of the constitutions in question. They do not vote nor act as councilors; this appertains only to the superior and the councilors. Furthermore, a secretary of a council is not by that fact a councilor nor should he act as such. He is in the same position as any non-councilor who is summoned to a session. Therefore, he has no right to give an opinion in a council unless this is at least implicitly requested by the superior.

11. *Common deliberation* (c. 105, 2°). The proper and primary canon on the obligatory consent or advice of a council or chapter is canon 105. The literal translation of this canon is that the councilors or capitulars "are to be legitimately convoked and to manifest their opinions" (c. 105, 2°). The evident translation of the sense of this clause is that "they are to be legitimately convoked and to manifest their opinions in a common deliberation." The canon thus commands absolutely that the councilors or capitulars are to express their opinion in a common deliberation. It is therefore difficult to understand the reason for the statements of some authors that canon 105 does not forbid a councilor to vote through a proxy or by letter or that these are forbidden only for a canonical election (c. 163). From the wording of canon 105, 2°, it is illicit, but not certainly invalid, for a superior to secure an obligatory consent or advice outside of a common deliberation, e. g., through a proxy, by letter, or by interrogating the councilors or capitulars individually and separately and securing in this way their oral consent or advice.<sup>8</sup> The obligation of a common deliberation ceases and the consent or advice may be requested separately when the matter is urgent and a common deliberation is impossible or attainable only with unusual difficulty.

It is possible for an institute to have a privilege from the Holy See permitting an obligatory vote to be asked separately,

<sup>8</sup>Vromant, *op. cit.*, n. 40; Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 229; Wernz-Vidal, *Ius Canonicum*, II, *De Personis*, n. 33; III, *De Religiosis*, n. 155; Coronata, *op. cit.*, n. 154; Ojetti, *Commentarium in Codicem Iuris Canonici*, II, 182-83; Fanfani, *De Religiosis*, n. 66; De Carlo, *Jus Religiosorum*, 82; Goyeneche, *Quaestiones Canonicae*, I, 180-82; Cappello, *Summa Iuris Canonici*, I, n. 201, 4; Pejška, *op. cit.*, 233; Bender, *op. cit.*, n. 417; Bergh, *Revue des Communautés Religieuses*, 20 (1948), 78; Chelodi-Ciprotti, *Ius Canonicum de Personis*, n. 102; Brys, *Juris Canonici Compendium*, I, n. 296, 2; Sipos, *Enchiridion Iuris Canonici*, 82.

e. g., by letter. Several authors maintain that the particular law or custom of an institute may permit separate voting.<sup>9</sup> The opinion of these authors may be followed, even though it is not easy to perceive the foundation for the opinion. Canon 105, 2°, does not contain a clause permitting the continuance of contrary laws or customs, and it is difficult to see how a contrary immemorial custom or one of a century's duration could not be prudently removed in this matter (cc. 5-6). The attempt to prove the same doctrine by recurring to canon 101, § 1, 1°, is equally obscure. It is true that this canon explicitly permits particular law to prevail over the common law, but it is a canon that only secondarily and analogously applies to an obligatory consent or advice of a council or chapter. The primary and proper canon is canon 105, 2°, which demands a common deliberation absolutely. The value of the common deliberation is that the reasons and facts adduced by some will clarify the issue in the minds of all. A common deliberation also lessens the difficulty in proposing an opinion contrary to that of the superior.

The superior proposes the matters for discussion. He should give an objective description and explanation of each case, without revealing his own opinion. He then asks the opinions of each of the councilors. It is sometimes enjoined by the constitutions and is often customary for the last in precedence to speak first. The superior is to strive to secure a sincere and complete expression of opinion from all the councilors. Canon 105, 3°, obliges the councilors to express their opinions respectfully, sincerely, and truthfully. The superior should take care lest any more aggressive and vocal members dominate the council. These are not necessarily the most able or prudent. The councilors are to consider all matters objectively; they are not to be motivated by partisanship, factionalism, anger, pride, stubbornness, or blind adherence to their own opinions. The councilors have full liberty to express their opinions. Their norm is the objective merits or demerits of the question, not what the superior wants. To assure this liberty, it is better for the superior to give his opinion last. The superior must be careful lest his attitude intimidate or discourage the councilors from a sincere expression of opinion. He may never consider the council as a mere "rubber stamp" for his own ideas.

<sup>9</sup>Maroto, *Institutiones Iuris Canonici*, I, 556, note 1; Michiels, *op. cit.*, 530; Jone, *op. cit.*, 120; Schaefer, *op. cit.*, n. 582; Cocchi, *Commentarium in Codicem Iuris Canonici*, II, 44; Geser, *Canon Law Governing Communities of Sisters*, n. 395.

The amount of time given to each matter will evidently vary with its importance and the ease or difficulty in reaching a decision. The superior determines the duration and the number of times each councilor is to speak. Some constitutions state that an interval is to be allowed, at least on the petition of the majority of the council, between the session in which a matter is proposed and that in which it is to be decided, unless the matter is urgent. This will ordinarily occur only in important matters, but it is a norm that prudence itself will frequently demand or counsel. Some constitutions specify the interval as of one day or more, three or more, and three or eight days.

12. *Manner of voting.* Canon 105 does not impose any determined manner of voting, i. e., orally, in writing, publicly, or secretly. The code requires a secret deliberative vote for alienations and the contracting of debts and obligations (c. 534, § 1) and for the dismissal of professed of temporary vows in pontifical congregations of men or women (c. 647, § 1). Very few constitutions of lay institutes contain any provision on the manner of voting, even though the *Normae of 1901* stated that the deliberative vote was to be secret (n. 273). The varying provisions on the necessity of a secret vote in constitutions are: for all matters; whenever the deliberative vote is required; only for appointments; councilors may request it for an important matter; and when demanded by canon law, the constitutions, or requested by two councilors. The preferable norm is a secret vote whenever the deliberative vote is required. A secret vote is ordinarily taken by means of black and white beads or beans or in some similar manner.

13. *Necessity of voting.* Whenever the deliberative vote is required, the councilors are actually to vote; and the result of the voting is to be announced to the council. Otherwise the superior could not be certain that he had the consent of his council. The superior also votes. Actual voting may be done but is not necessary when only the advice or consultive vote is demanded. The superior is not obliged to follow even a unanimous consultive vote and he can reach his decision merely from the opinions proposed by the councilors.<sup>10</sup>

14. *Number of votes required* (c. 101, § 1, 1°). Unless the constitutions specify a different norm, the votes are computed according to canon 101, § 1, 1°, i. e., a matter is settled by an absolute

<sup>10</sup>De Carlo, *op. cit.*, 82. On the fact that the superior also votes, cf. Bastien, *op. cit.*, n. 326; Battandier, *op. cit.*, n. 453; Lanslots, *Handbook of Canon Law*, n. 394.

majority, which is any number that exceeds half the valid votes cast. The constitutions do not contain, either for affairs or appointments, the norm of canon 101, § 1, 1°, that a relative majority suffices on the third balloting. In appointments one person is voted for at a time; and all affairs are so proposed that they can be voted on affirmatively or negatively. Since the superior and the councilors ordinarily constitute an uneven number, a tie is scarcely possible unless one of the members is absent. Canon 101, § 1, 1°, commands a superior to break a tie after the third balloting, and this norm is to be observed when the constitutions are silent on this matter or do not contain a different norm for breaking a tie. In the former practice of the Holy See in approving constitutions, The superior was given the right or was commanded to break a tie after the first balloting. The recent practice gives this right or imposes the obligation only after the third balloting. In breaking a tie, the superior merely declares which side he favors; and he is not obliged to break the tie in favor of the side for which he had already voted. If the constitutions command the superior to break a tie after the first or third balloting, he must do so. He is not permitted to put the matter to another vote. The constitutions almost universally demand a full council for appointments and deny the superior the right of breaking a tie in this matter. In this case, a tie proves that the person concerned has not secured the vote of the council.

15. *Appointments to office.* The council should have a list of those qualified for office. This list is to be renewed at fixed intervals, e. g., every two or three years. Such a method will expedite the selection of superiors and officials and will also help to prevent the constant appointment of the same religious as superiors. In making a particular appointment, the superior proposes the names for discussion. He decides when the discussion is sufficient and then proposes the names individually for voting.

16. *Deliberative and consultive vote* (c. 105, 1°). (a) *Deliberative vote.* There is no ambiguity in the expression of this vote. It is required whenever the code or the constitutions demand the consent, decisive or deliberative vote of the council. The necessity of the vote is also perfectly clear from canon 105, 1°, i. e., a superior acts invalidly when he acts without or contrary to the majority vote in any matter for which the deliberative vote is required. The

consent of the council is a necessary positive element for the validity of the act of the superior.<sup>11</sup>

Two important distinctions are to be kept in mind. Let us take as an example the erection of a new house, for which the constitutions require the deliberative vote of the general council. The superior general is not obliged to propose or to admit the proposal of this matter, since it appertains to the superior to determine whether a particular matter is to be submitted to the council. If he does propose it, the superior general must have the consent of his council validly to erect the house. If he secures this consent, he may erect the house; but he is *not obliged* to do so. He may abstain from such an action. The law commands him to have the consent of his council to erect the house; it does not oblige him to act according to the consent of the council.<sup>12</sup>

The second distinction is that canon 105, 1°, commands consent for the validity of an action of a superior when the consent is that of an inferior or inferiors, not when the law commands the consent of a higher authority, e. g., of a higher superior, the local ordinary, or the Holy See. The consent of a higher authority is required for validity only when this is expressly stated in the law in question; otherwise it is demanded only for the liceity of the superior's act.<sup>13</sup>

(b) *Consultive vote.* Consultive vote means that the superior is to listen to the opinions of his council. It is clearly stated in the following expressions: with the consultive vote, or with the advice, of the council; having consulted or heard the council; and according to the counsel or advice of the council. The expressions "with the council" and "with the vote of the council" are ambiguous but are to be interpreted in themselves as demanding only a consultive vote. Since the necessity of a vote is restrictive of the rights of a superior, it is to be interpreted strictly. Therefore, if it is doubtful whether any vote is necessary, no vote is necessary; if it is doubtful whether the vote imposed is deliberative or consultive, it is only consultive (c. 19). In constitutions it is preferable to use uniformly

<sup>11</sup>Can. 1680, § 1; Vromant, *op. cit.*, n. 45; Michiels, *op. cit.*, 504; Larraona, *op. cit.*, 9 (1928), 422; Naz, *Traité de Droit Canonique*, I, n. 367. Cf. *De Ritibus Orientalibus de Personis*, can. 35, § 1, 1°.

<sup>12</sup>Michiels, *op. cit.*, 500; Goyeneche, *De Religiosis*, 47; *Quaestiones Canonicae*, I, 185; Jone, *op. cit.*, 118-19; Larraona, *op. cit.*, 9 (1928), 422, note 686; 424; Bender, *op. cit.*, n. 377, 1; Berutti, *De Personis*, 58; Abbo-Hannan, *The Sacred Canons*, I, 153; Beste, *Introductio in Codicem*, 167.

<sup>13</sup>Michiels, *op. cit.*, 495; Berutti, *op. cit.*, 56; Jone, *op. cit.*, 118; Bender, *op. cit.*, n. 377, 2; Regatillo, *Institutiones Iuris Canonici*, I, n. 206; Schoenegger, *Periodica*, 31 (1942), 120-21.

the expressions "with the consent" and "with the advice." Both are clear and brief.

1° *An act placed without consultation*, i. e., the act requires the advice of a council and the superior does not even request this advice. Such an act of a superior is almost certainly invalid from the wording of canon 105, 1°;<sup>14</sup> but it is still solidly probable that the act is merely illicit, not invalid, until the Holy See has authoritatively decreed otherwise. Therefore, a superior acts validly but illicitly if he acts without seeking the advice of his council when this is required by law. The previous consultation is required for validity whenever a determined law demands the consultation under the expressed sanction of invalidity. This is true of some canons, e. g., 2152, § 1; 2153, § 1; 2159; but no such canon is found in the section on religious. The same sanction is possible but in fact is not imposed by the law of the constitutions of lay institutes.

2° *No obligation to follow the consultive vote*. The code does not oblige a superior to follow even the unanimous consultive vote of his council; but it is recommended and he is counselled ordinarily to do so, i. e., he is to consider seriously and should not depart from a unanimous vote unless he has a reason that prevails over the vote. The superior is the judge of the existence and weight of such a prevailing reason. It is evident that a superior is always to give due consideration to the advice of his council, especially but not only when it is unanimous; otherwise the office of a councilor and the obligation of seeking advice in such matters would be mere formalities.

17. *Matters that require the deliberative or consultive vote*. The constitutions contain an article that lists what are called the more important cases in which the deliberative vote of the general council is necessary. This article is usually unsatisfactory. It does not list all nor the more important or practical cases of such a vote. The constitutions most rarely include a list of the matters that demand the consultive vote. The list below is based on the present practice of the Holy See and is intended to be complete. This practice is not invariable. In different approved constitutions, the same matter sometimes demands a deliberative vote, a consultive vote, or no vote at all. The list therefore will not be in complete agreement with all constitutions, even if they have been recently approved by the Holy See. Some of the matters listed below demand

<sup>14</sup>Cf. *De Ritibus Orientalibus de Personis*, can. 35, § 1, 2°.



the deliberative or consultive vote from the law of the code, but in most cases the vote is imposed only by the law of the constitutions. It would unnecessarily complicate the question to include this distinction in the list. Some also require recourse to the Holy See or the local ordinary, but this is stated in the chapter of the constitutions that treats of the particular matter.

(a) The superior general must have the deliberative vote of his council in the following cases.

- 1° The condonation in whole or in part of the dowry of those having degrees or compensating abilities, if such a faculty is contained in the constitutions.
- 2° The investment of the dowry.
- 3° Dispensation from an entrance impediment of the constitutions.
- 4° Admission to the noviceship and first profession.
- 5° The establishment or transfer of a novitiate.
- 6° The dismissal of a professed of temporary or perpetual vows and the sending of a professed religious immediately back to secular life.
- 7° The convocation of an extraordinary general chapter for reasons other than those specified in the constitutions, the designation of the place of a general chapter, and the formation of groups of smaller houses for the election of delegates to the general chapter.
- 8° The transfer of the permanent residence of the superior general or provincial.
- 9° To give a formal precept of obedience to an entire house, province, or to the entire congregation.
- 10° To appoint a visitor for the entire congregation or an entire province, at least if the visitor is not a member of the general council.
- 11° The choice of a substitute for an absent general councilor.
- 12° The acceptance of the resignation, removal, and deposition of a general councilor, secretary general, bursar general, procurator general, and the appointment of a successor in these cases.
- 13° The appointment, transfer, and removal of provincial, regional, and local superiors, their councilors, secretaries, and bursars, of a master or assistant master of novices, the master of the junior professed, instructor of tertians, supervisors of schools and studies, principals of schools, and administrators of hospitals.

- 14° Approval of the accounts of the bursar general.
- 15° The imposition of an extraordinary tax, the alienation of property, contracting of debts and obligations, the making of contracts in the name of the congregation, extraordinary expenses, and other matters of a financial nature according to the norms of canon law and the ordinances of the general chapter.
- 16° The erection of new provinces; the union, modification, or suppression of existing provinces; the formation, change, and suppression of regions; and the erection and suppression of houses.
- 17° All matters for which recourse to the Holy See is necessary.
- 18° All matters remitted to the deliberative vote by the general chapter.
- (b) The superior general requires the consultive vote of his council in the following cases.
  - 1° The dismissal of novices.
  - 2° The prolongation of the noviceship and temporary profession.
  - 3° Admission to renewal of temporary profession, to perpetual profession, and exclusion from the renewal of temporary profession or from perpetual profession.
  - 4° The declaration of fact for the automatic dismissal of a professed religious.
  - 5° Approval of the quinquennial report to the Holy See.
  - 6° Approval of the reports of the superior general to the general chapter.
  - 7° To give a practical interpretation of a doubtful point of the constitutions.
  - 8° All matters remitted to the consultive vote by the general chapter.

There is very little in many constitutions on the part of the provincial superior and his council in the acts listed below. There is even more variety in the constitutions that do treat this matter. The admission to the noviceship and professions, the dismissal of novices, the appointment of local superiors, local councilors and bursars, and of the master and assistant master of novices are often made by the provincial with the consent of his council but require the consent or especially the confirmation, ratification, approbation, or approval of the superior general with the deliberative vote of his council.

(c) The provincial superior requires no vote of his council for admission to, prolongation of, or dismissal from the postulancy.

(d) The provincial must have the deliberative vote of his council:

*For the following acts:*

- 1° Investment of the dowry.
- 2° Admission to the noviceship.
- 3° To send a professed religious immediately back to secular life.
- 4° The designation of the place of the provincial chapter and the formation of the groups of smaller houses for the election of delegates to this chapter.
- 5° To give a formal precept of obedience to an entire house.
- 6° To appoint a visitor for the entire province, at least if the visitor is not a provincial councilor.
- 7° The appointment of local councilors and bursars, principals of schools, and administrators of hospitals.
- 8° Approval of the accounts of the provincial bursar.
- 9° The alienation of property, contracting of debts and obligations, the making of contracts in the name of the province, extraordinary expenses, and other matters of a financial nature according to the norms of canon law and the ordinances of the general chapter.
- 10° Other matters according to the enactments of the general chapter.

*For the following requests to the superior general and his council:*

- 1° The condonation in whole or in part of the dowry of those having degrees or compensating abilities, if such a faculty is contained in the constitutions.
- 2° Dispensation from an entrance impediment of the constitutions.
- 3° Admission to first temporary profession.
- 4° Dismissal of a professed of temporary or perpetual vows.
- 5° Erection and transfer of a novitiate and erection and suppression of houses.
- 6° The removal, deposition, and replacement of a provincial councilor, secretary, or bursar; and the appointment, transfer, and removal of local superiors, the master and assistant master of novices, the master of the junior professed, the instructor of tertians, and provincial supervisors of schools and studies.
- 7° All matters for which recourse to the Holy See is necessary.
- 8° Other matters according to the ordinances of the general chapter.

(e) The provincial superior requires the consultative vote of his council:

*For the following acts:*

- 1° Prolongation of and dismissal from the noviceship.
- 2° Admission to renewal of temporary profession.
- 3° The declaration of fact for an automatic dismissal of a professed religious.
- 4° Other matters according to the ordinances of the general chapter.

*For the following requests to the superior general and his council:*

- 1° Prolongation of or exclusion from renewal of temporary profession and exclusion from perpetual profession.
- 2° Admission to perpetual profession.
- 3° Other matters according to the ordinances of the general chapter.

The treatment of the local council in constitutions is far more varied and unsatisfactory. Canon 653 states: "In the case of grave external scandal or of very serious imminent injury to the community, a religious may be immediately sent back to secular life by a higher superior with the consent of his council or even, if there is danger in delay and time does not permit recourse to a higher superior, by the local superior with the consent of his council and that of the local ordinary." This extraordinary case is the only one in which canon law demands the consent of the local council in a lay institute. The following typical article is a practical summary of what is found in constitutions at the present time. The local superior shall convoke his council every month, or oftener if necessary. Outside of the extraordinary case of canon 653, the local councilors have only a consultive vote except in matters for which the general chapter or the superior general with the consent of his council has decreed that the vote must be deliberative. The superior is to discuss with his council the appointment of religious to the local offices and duties not reserved to higher superiors, the monthly approval of the accounts of the local bursar, financial matters according to the ordinances of the general chapter, the material condition and all important matters of the house and its works, the observance of the constitutions, the progress of the religious spirit among the members of the house, and the means to be used to correct abuses and defects that may have crept into the house. Several constitutions impose a deliberative vote for all financial matters.

18. *Monasteries of nuns.* A monastery is different from a congregation in that the superioress may be obliged to seek the vote of either the council or the chapter (cc. 534, § 1; 543; 575, § 2; 646, § 2). To give again merely a practical summary of what is stated

in constitutions, the vote of the chapter is deliberative for admission to the noviceship and temporary profession and consultive for admission to final profession, solemn or simple, and in some monasteries for all the more important affairs of the monastery. The vote of the council is deliberative for the dismissal of a novice, investment of the dowry, dismissal of a professed of temporary or perpetual vows, the sending of a professed religious immediately back to secular life, appointment and removal of officials of the monastery, alienations, the contracting of debts and obligations, extraordinary expenses; and in some monasteries there is a deliberative vote previous to that of the chapter for admission to temporary profession. The vote of the council is consultive for the dismissal of postulants; the prolongation of the postulancy, noviceship, or temporary profession; all other important matters of the monastery; and in some monasteries there is a consultive vote previous to that of the chapter for admission to perpetual profession, solemn or simple.

19. *Federations of nuns.* The mother general (president) requires the consent of her council in such matters as the designation of the place of the general chapter; the convocation of an extraordinary general chapter; acceptance of the resignation, deposition, and appointment of a successor of a general official; and the erection and suppression of monasteries. The regional mother is obliged to consult her council on such matters as the erection and suppression of monasteries and the possible erection of a common novitiate. It is evident that the council of a confederation, federation, or region should also be consulted in other important matters.

20. *Minutes.* There should be a council book, in which the minutes of each session are recorded by the secretary. These are to contain the date, names of the absentees and of any substitutes, all affairs that were discussed, the decisions reached, and the number of votes for and against each decision. The minutes are read and approved by the council at the beginning of the following session. The secretary should add a notation of the vote by which the minutes were approved. The minutes are then signed by the superior and the secretary or, according to some constitutions, by all the councilors. In many congregations the minutes are signed by the superior and the secretary before the approval of the council, and there are also congregations in which this approval is not prescribed. The reading and approval of the minutes are an ordinary practice in both secular and religious bodies of this nature.

21. *The assistant and vicar.* The constitutions of lay institutes

ordinarily determine that the assistant takes the place of the superior, whether general, intermediate, or local, when the latter is absent or for any reason whatever is unable to exercise his office. They prescribe with equal frequency that the assistant, as vicar, succeeds immediately but provisionally to the office of superior on a vacancy by death, resignation, removal, or deposition. A vicar has all the powers of a superior, as has also an appointed acting superior. The right to convoke and preside over a council appertains to the superior, vicar, and an acting superior. A few constitutions enact that the general or provincial assistant convokes and presides over the council when the respective superior is sick, absent, or otherwise impeded. Unless expressly forbidden by the constitutions, any superior may also give even general delegation to his assistant to do this (c. 199, § 1); and this power is explicitly stated in some constitutions. It is not the practice of constitutions to make provision for sessions of the local council in the absence or incapacity of the local superior. Any vicar or acting superior, whether general, intermediate, or local, should hold the sessions prescribed by the constitutions, since he possesses the authority of a superior. Because his office is provisional and temporary, he should avoid innovations of moment unless these are demanded by the urgency of the matter.



## The Dictionary of Spirituality

R. F. Smith, S.J.

THE DICTIONARY OF SPIRITUALITY (*Dictionnaire de spiritualité*) is a French reference work devoted exclusively to matters concerned with spirituality. The *Dictionary* is still in process of being published; three volumes have already appeared, and a large part of the fourth volume has been issued in separate fascicles. The purpose of this article will be to give some idea of the contents of the latest fascicles (nos. 26 and 27; Paris: Beauchesne, 1959). No attempt will be made here to indicate all the articles included in the two fascicles, but a number of them will be summarized so that readers of *REVIEW FOR RELIGIOUS* may have some knowledge of the type of subject matter treated in the *Dictionary*. As is evident, statements of fact or of opinion are the responsibility of the authors of the various articles in the *Dictionary* and do not necessarily reflect the views of the editorial staff of the *REVIEW*.

### Elevations

English spiritual literature does not as a rule use the term *elevation* as the name of a certain type of meditation book, but both the name and the type have been popular in France; the history of this form of spiritual writing is detailed in the *Dictionary* from column 553 to 558. The term *elevation* is actually an ancient one in the history of thought, going back to Plato and other pagan Greek philosophers, the aim of whom was to secure the *ἀνάβασις* or the *ἀναγωγή* (both words mean equivalently elevation or ascent) of the soul to God or at least to spiritual realities. These words were then taken over by Christian writers, and all the more readily since parallel ideas are found in the Bible (see Ps 123:1; 141:2; Col 3:1-2). Hence it is that the traditional description of prayer has always been that of an elevation (or an ascent) of the mind to God. Since the seventeenth century, however, the term *elevation* has been used in French spiritual literature to denote meditations in which the beauty of the thoughts, the ardor of the feelings, and a certain magnificence of style join forces to lift the soul more easily and gently to the thought of God. Passages of this kind of

writing are to be found even among pagan writers (for example, the monotheistic hymn of Aton, some of the passages in Plato and Plotinus); and large sections of the Bible also partake of the nature of elevations (see Jb 36:22-39:25; Tob 13; Is 60-62; Jn 17; Rom 8). So too throughout the course of Christian spiritual literature elevational passages have not been absent, but it was not until modern times that elevations became a separate and self-conscious type of spiritual writing. Cardinal Bérulle gave the greatest impetus to the new form with his frequent elevations, the purpose of which was to bring the spirit of the liturgy into private devotion. The greatest example of elevations is Bossuet's work, *Elevations to God on All the Mysteries of the Christian Religion*. This type of writing is still frequent among the French, Vandeur and Guerry being two of the foremost exponents of it today.

### Elijah

Two Carmelite authors (col. 564-72) examine the validity of the traditional association of the prophet Elijah with religious life and with the Carmelite order in particular. The first section of the article remarks that although the Carmelite tradition of the prophet Elijah as the father of monastic life has not always been based on the soundest reasons, yet the intuition incorporated into the tradition is basically sound; for Elijah is presented in the Bible as a remarkable combination of contemplation and action. Thus, for example, in his dispute with the priests of Baal on Mount Carmel there is manifested the zeal of Elijah for the worship of the one, true God, even at the possible danger of his own life. So, too, Elijah shines forth as a man of action in his constant and frequent opposition to the kings whom he regarded as a source of moral corruption for the Israelites. The contemplative aspect of Elijah is shown in the scriptural presentation of him as a man of mystery, removed from other men. His appearances and disappearances are sudden; he lives in solitude, nourished by food provided for him in a supernatural way; the distance between Elijah and other men is strikingly accentuated by his final ascent in a fiery chariot. Finally Elijah is presented as a man who has spoken with God and to whom God has spoken in that small, still voice which is a symbol of God's intimacy with him.

The next section of the article considers Elijah and the monastic life. Before the foundation of monastic life, Greek and Latin fathers rarely referred to Elijah as a model for Christian living;

but the fathers of the desert found in him a forerunner of their own way of living. It is in fact in the *Life of St. Anthony* that is found the first explicit appeal to the example of Elijah as a model of a life lived in the presence of God. This linking of Elijah and the life of perfection continued to grow in the Eastern Church; and in the liturgical feast which was finally accorded Elijah he was hailed with the title usually given to a monk-saint: "terrestrial angel and celestial man." In its beginnings western monasticism did not appeal to the example of Elijah. Later, however, St. Ambrose and St. Jerome expressed the opinion that Elijah could be legitimately considered a forerunner of monastic life; and gradually the monks of the West came to see in the prophet a model for their own virginity, purity of heart, solitude, and life of prayer. Nevertheless there are but few indications of a liturgical cult to the prophet, and even among the Carmelites the feast of Elijah was a late introduction. It is to be noted that the new preface approved for the feast of the prophet says of him that "he laid the foundations of monastic life."

The last part of the article examines the relationship between Elijah and the Carmelite order. During the crusades of the eleventh and twelfth centuries, not a few of the crusaders were drawn to a life of prayer; and some of them settled on Mount Carmel in pursuit of this aim. In 1209 a group of monks living on Mount Carmel received a rule of life from Albert, patriarch of Jerusalem; later the rule was confirmed in 1226 by Pope Honorius III. These monks became the Carmelites. It is not certain, however, that the monks had come to Mount Carmel out of veneration for the prophet; and their rule does not refer to the prophet as a source of inspiration. It seems more probable that the monks' presence on Mount Carmel gradually led to a devotion to Elijah which eventually became an integral part of the traditions of Carmelite spirituality. The legend of a continuous eremitical life on Mount Carmel from Elijah to the crusaders is alluded to in the Constitutions of the Chapter of London of 1281; and in the fourteenth century the figure of the prophet was linked with the strong Marian tradition of the Carmelites.

### **Elizabeth of the Trinity and Anne Catherine Emmerich**

Sister Elizabeth of the Trinity (1880-1906) and her life lived in the praise of the glory of the Trinity have been of considerable interest to modern spiritual writers; the *Dictionary's* brief article

on her (col. 590-94) delineates the stages of her spiritual progress. At nineteen she found in the writings of St. Teresa of Avila the central orientation of her life: intimacy with God living within her. From that time the aim of her life was to live always in the "cell" which God had built in her heart and one of the most characteristic phrases of her spirituality became that of the "heaven of my own soul." Later the Dominican Father Vallée taught her to realize the Trinitarian aspect of the divine presence within her, and the reading of the works of St. John of the Cross gave her a full awareness of the transforming effects of the Trinitarian presence. Meanwhile God Himself had been directing her, leading her through a long, continuous period of aridity and depression meant to purify her soul for its final ascent to God. At the end of this period on November 21, 1904, she was led to compose her famous prayer to the Trinity that synthesizes her entire spiritual doctrine. For Sister Elizabeth the fundamental condition of the spiritual life was the asceticism of silence and recollection, a separation from all things that could prevent one from praising God. The essential duty of the spiritual life was to believe in the God who is love and to give Him an adoration of love expressed in an absolute fidelity to His least desire. The model of this life she found in the Incarnate Word, for He is the perfect praise of the glory of the Father. And her final desire in her spiritual life was to join the unceasing praise of the blessed in heaven as that is described in the last chapters of the Apocalypse.

Anne Catherine Emmerich (1774-1824) is known today chiefly for the lives of Christ and our Lady attributed to her, but she was also a stigmatist; it is this latter aspect of Anne Catherine that is first discussed in the *Dictionary* (col. 622-27). Although she possessed a partial share in the stigmata as early as 1799, it was not until 1812 that all the stigmata became apparent in her. Soon after their appearance she was given a full medical and ecclesiastical investigation. The wounds of Anne Catherine, however, yielded to no medical treatment; moreover continuous medical surveillance established the fact that she fasted from everything except water. Later a governmental examining board investigated the case and could find no evidence of deception or fraud. In the opinion of the author of the article the stigmata of Anne Catherine must be judged to have been of supernatural origin; and he quotes with approval the remark of Alois Mager, O.S.B., that the records of the stigmata of Anne Catherine constitute "a rare source for the

psychological, religious, and medical study of stigmatisation and other analogous phenomena."

The case is not quite so clear, however, with regard to her visions. At the command of her spiritual director, Anne Catherine related her visions from 1818 to 1824 to Clement Brentano; from the notes he took from his almost daily interviews with her, he later published three works on the lives of our Lord and our Lady. Although Brentano himself admitted that Anne Catherine never attributed more than a human value to her experiences, he himself insisted on the historical accuracy of every detail in the works, claiming that Anne Catherine in her visions was actually present at every scene described. Critical study, however, has proved that Brentano actually incorporated into the works he published accounts borrowed from other writers. Accordingly in 1927 the Congregation of Rites refused to accept as the writings of Anne Emmerich the volumes published under her name. With regard to the visions actually experienced by Anne Emmerich, the author of the article concludes that it is impossible for anyone today to say whether or not they had a supernatural origin.

### Devotion to the Infant Jesus

The *Dictionary's* article on devotion to the Infant Jesus (col. 652-82) details the history of that devotion from the earliest times down to our own day. The patristic period of the Church did not in general possess what we would call today a personal devotion to the Infant Savior. Even the liturgical feasts of Christmas and Epiphany did not express such a devotion, for they were primarily instituted to stress religious ideas and dogmas, and not to commemorate historical events in the life of Christ. In the earliest history of the Church, the closest thing to a manifestation of a devotion to the Infant Jesus is to be found in the numerous pilgrimages to the Holy Land and especially to Bethlehem.

With the Middle Ages, however, devotion to the Infant began to grow and to flourish; medieval man, with his taste for the concrete and his desire for affectivity in his religious life, was led quite naturally to a display of ardent devotion to the appealing figure of the Infant of Bethlehem. The devotion received its first major impulse from St. Bernard; it is in his sermons on the Nativity cycle that are given the first detailed contemplations of the Infant, and there for the first time is His charm described at length. Afterwards St. Francis of Assisi, with his predilection for the

mystery of the Nativity, continued and enlarged the popularity of the devotion to the Infant Jesus. This Franciscan love for the Nativity scene also marked a step forward in the technique of meditation; it was at this time and on the occasion of meditations on the Nativity scene that the Franciscans introduced the method of entering into and becoming a part of the scene meditated on. The ardor with which the devotion was practiced during the Middle Ages can be judged by various indications. It is then that for the first time in the history of Christian sanctity, saints and mystics are given visions of the Infant Jesus. Painters began to depict the adoration of the Infant, thus making the Babe the center of their artistic works. At the same time the use of individual statuettes of the Infant came into existence. Finally, towards the end of the sixteenth century, the Carmelite Francis of the Infant Jesus became the first known person to choose the Infant as his special model. The frequency with which this title was afterwards used is a clear sign that devotion to the Infant Jesus had assumed the role of an orientating point for the conduct of the spiritual life.

The seventeenth century saw another great growth in the devotion. The Infant Christ was a special object of devotion for Cardinal Bérulle who loved to insist that a person interested in the spiritual life could learn from the Infant innocence, dependency, humility, purity, and especially silence. Under Bérulle's influence, the French Carmelite nuns became advocates of the devotion; it was these nuns who popularized the notion that a person must become an infant in order to honor the Infant Word. St. John Eudes introduced a special feast of the Infant (February 6) and composed the office for it. Olier received a vision of our Lady bidding him to honor the infancy of her Son, and from him the devotion spread throughout the Sulpicians.

Towards the end of the seventeenth century, however, devotion to the Infant began to decline, possibly because of the condemnation of Madame Guyon, who had practiced an extreme form of the devotion. In the eighteenth century the devotion was not very prominent, though there was a growth throughout the world in the devotion to the Infant Jesus of Prague. The religious revival of the nineteenth century, however, led to a new growth in the devotion; the extent of this growth can be judged from the number of congregations of religious who placed the name of the Infant Jesus in their official title. The devotion to the Infant Jesus continues to be prominent in the modern Church. St. Teresa of Lisieux practiced the devotion as did the spiritual writer, Dom Vital



Lehodey, whose whole spirituality was centered around the Infant of Bethlehem.

### Spiritual Childhood

The article that is devoted in the *Dictionary* to a consideration of spiritual childhood or infancy (col. 682-714) is chiefly interesting for the scriptural data that it provides. Spiritual childhood is defined at the beginning of the article as an act of abandon into the hands of the Father made by a soul conscious of its own smallness and radical powerlessness. It is composed accordingly of humility and the consciousness of the divine fatherhood with all the limitless confidence implied by these two elements. This concept of spiritual childhood is to be found in the Old Testament but expressed in different phraseology. It is expressed first of all in the Old Testament theme of poverty. In the early books of the Bible poverty means only the lack of possessions; but with Isaiah and Sophoniah it adds to this a spiritual meaning, denoting an attitude that is the opposite of pride. This poverty is the theme of some thirty of the Psalms where the poor man is shown to be one whose only wealth is God and who regards himself as an infant in the hands of God. The spiritualisation of this concept of poverty received its final form in the sapiential books, where the idea of spiritual poverty is completely isolated from its sociological meaning and made into a moral ideal applicable to all, whether rich or poor. This poverty of spirit is a voluntary and total submission to Yahweh with a special emphasis on the smallness and powerlessness and misery of man with regard to his Creator. Poverty in this sense became an essential element in the Jewish religious attitude; it is to be noted that Zechariah (9:9) presented the coming King-Messiah as one who is poor in spirit.

The constituents of spiritual childhood are also to be found in another major theme of the Old Testament, that of the fatherhood of God. The idea of a divine fatherhood had deep roots in Semitic history; all Semite peoples regarded their national god as the father of the nation. Hence too Yahweh is the father of the Israelites, but in a special sense; since Yahweh is not a national god, but the Ruler of all peoples; His fatherhood of Israel is a special favor given to the Israelite people. Accordingly the prime duty of the Israelites is to honor Yahweh as their father, and He on His part must love and protect His sons. This loving relationship between God and the Israelite nation is emphasized by another figure of the Old Testament, that of God as the Bridegroom of

Israel; this figure accentuates the tenderness and intimacy of the union of God with Israel.

When we come to the New Testament, it is to be noted that all the elements of spiritual childhood (including the vocabulary) are to be found in Christ's own personal teaching. He makes poverty (in the sense of the Old Testament) the fundamental attitude of His disciples; they must be joyfully aware of their own radical powerlessness with regard to the kingdom and must expect their salvation only from God. At the same time they must address God in their prayers as their Father, and their love for God as their Father demands of them an absolute confidence (see Mk 11:34; Mt 7:7-8; Lk 11:9). Christ also introduced the word *child* into the vocabulary of the spiritual life. In Matthew 11:25-26 Christ thanks the Father that He has made His revelation not to the wise and prudent, but to little children. The term "little children" is a translation of a Greek word meaning an infant still unable to speak; the doctrine of God, then, is given to those aware of their helplessness and receptive to help from outside of themselves. Again in Mark 10:14 Christ says that the kingdom of God belongs to children; in this passage Christ's consideration is not directed toward the innocence or simplicity of children, but to their humility, receptivity, and confidence. The kingdom of God is a gift and a grace, and it must be received in the same spirit of dependence as the child receives his natural needs from his parents. It is to be noted that in the Gospels two groups of persons are said to possess the kingdom of God: the poor in spirit (Mt 5:3) and children (Mk 10:14). Thereby is made an identification of the poor man of the Old Testament and the way of spiritual childhood. The poor man of the Old Testament becomes the child of the Gospel.

In the Pauline epistles there is given a sort of negative commentary on the word *child*, as Christ understood it. In his writings St. Paul always gives the word *child* a pejorative sense, implying childishness and lack of maturity. By so doing, St. Paul is not to be understood as rejecting the way of spiritual childhood, but as forcibly underlining the fact that spiritual childhood or infancy must be carefully distinguished from infantilism, which is not worthy of a Christian.

The rest of the article on spiritual childhood or infancy does not add much to the above scriptural teaching. Three things from this section can, however, be noted here. First, growth in the understanding and practice of the way of spiritual childhood

developed in the Church under the impulse of devotion to the Infant Jesus. Secondly, it is again emphasized that spiritual childhood is not childishness but is rather full Christian maturity. And thirdly, the way of spiritual childhood is but the development of the grace given in Baptism by which man is made into a son of God.

### Education for Sanctity

The article (col. 714-27) on the spiritual life of the infant and the pre-adolescent child points out that a child becomes capable of exercising the supernatural powers that were given him in baptism when he reaches the age of reason, that is, when he is capable of an attitude of love and adoration towards God and hence of moral discernment. In many cases, says the author, this period may come quite late, but in well-endowed children who have received good training the age of reason may be reached at the early age of two and a half or three. The presence and growth of the spiritual life in the child can be judged by three signs based on the teaching of St. Thomas in *Summa theologiae*, 1-2, 112, 5c. These signs are: the child's aptitude for silence and interior recollection; his aptitude to do things for others without expecting a recompense for himself; and a certain quality of peace and joy in the child's way of acting.

The author next considers the various modes in which the child exercises his life of grace. The first way is that of a conversion process, as indicated by St. Thomas in *Summa theologiae*, 1-2, 89, 6c and ad 3. So St. Teresa of Lisieux experienced a conversion to God at least by the age of three; and Anne de Guigné at the age of four experienced a conversion from a life of jealousy, anger, and pleasure to a life of love for her neighbor and intimacy with God. Generally this process of conversion takes place on the occasion of the symbols of God that are presented to it. Gradually the child begins to sense the presence and reality of a mysterious Being who is at once very powerful and very lovable and whose name is always uttered by his parents with respect and reverence. The life of grace in children is also expressed in contemplation, and the beauties of nature may well be the means by which the spirit and exercise of contemplation is aroused in them. Children also experience vocation, that is a particular orientation of their life as intended by God. Frequently the exact goal of this orientation remains closed to them, but their life begins to take on a special comportment in accord with God's designs for them (for example, interest in thinking about God or in helping others), and

they develop a special spiritual climate (for example, joy or compunction). Finally in this section the author inquires into the possibility of sin in the infant and small child, concluding that grave sin is rare and practically impossible in children until they reach the ages of seven or eight.

In the next part of the article the author considers how a child may be trained so as to allow him to develop the gifts of grace within him. The first requirement is to provide the child with a climate of silence and peace; hence in those training the child there must be calmness and a lack of nervousness, haste, and febrile agitation. The child must also be given a climate of joy, and this will be best achieved if he perceives that those around him regard their Christian life not as a burden but as a privilege. Hence too all religious duties must be presented to the child in a context of gladness. Parents and educators cannot afford to forget that the spiritual life of the child develops largely out of imitation of them. He knows God in the resemblance of those who speak to him about God. From the love of his parents he derives his first idea of the love and providence that God has for him; and the way in which parents and educators pronounce the name of God will be the child's first initiation into the mystery of God. From the beginning the child must be introduced to the fundamental and central truths of the Christian religion: God is great, and He loves us as a father. The communication of religious truth to the child must be made concrete and personal, for the child must be introduced into a living world of reality. Finally the child must be introduced to prayer and must gradually be made a participant in the prayer of his parents and educators. He should be taught the Our Father from the beginning and then other prayers — short and dense — drawn principally from the Bible and the liturgy.

It is hoped that the above pages will furnish some indication of the kind of article to be found in the *Dictionary of Spirituality*. The work will be found useful both on the level of information and on that of inspiration. It should be noted in conclusion that each article of the *Dictionary* provides bibliographical references for further study and investigation.

## The Director of the Retreat

Hugh Kelly, S.J.

**A**NY PRIEST who has a true understanding of the Spiritual Exercises will feel a movement of resentment, a desire to protest when he hears himself described as "preaching" a retreat. He can accept "giving" a retreat because the phrase carries the traditional meaning, but he knows that to consider him as preacher is to misunderstand the nature of the Exercises. He has, of course, to deliver conferences; but he must not be merely the preacher. He knows that if he is to be true to the essential conception of that most distinctive ministry, he must be a director and director even more than preacher. But here a difficulty presents itself to the modern retreat master. There are certain circumstances in the modern retreat which reduce — if they do not suppress — the role of the director. If these are not considered and countered, there is a grave danger that the director may be entirely replaced by the preacher and as a result the value of the Exercises seriously diminished.

Before considering the problem presented by modern retreats, it will be necessary to have a clear idea of the role of the director in the Exercises as St. Ignatius understood them. It can be said without exaggeration that the place and function of the director are indicated or supposed in every stage of the retreat. A detailed page-by-page proof of this assertion would occupy too much space and moreover is not necessary. It will be sufficient to refer to those parts where the work of the director is most clearly indicated.

First of all in position, and even in importance for our purpose, come the twenty Annotations, which are a set of practical instructions meant to indicate what the Exercises are and which are intended to help both the director and the exercitant, but chiefly the former. By far the greater part of these twenty are meant for the director. From the beginning they make it clear to him that he is in charge of the retreat, that he is to conduct and control it to such a degree that it can scarcely be conceived without him. He is given detailed instructions as to the manner in which he is to give

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his conferences, to propose the spiritual truths. He is instructed that he is to watch the exercitant so as to get to know his interior reactions, that he is to visit him every day to find out how he is following the meditations, that he is to protect him against those temptations or illusions that will trouble him at certain stages, that he is to impart to him some criteria that will enable him to deal with spiritual experiences, like consolation or desolation. He is also to enlighten and encourage and comfort him. In all this we are very far from the idea of one who merely preaches a set of spiritual conferences; we have a very definite sketch of one whose work is not at all finished when he has ceased to address the exercitant. It is made quite clear that his more important function is to see to it that his message has been received, that it has produced a definite fruit, and that it is carrying the hearer forward on a planned line.

Moreover, throughout the course of the retreat, the work of the director is indicated. He is to administer the doctrine according to the capacity of the exercitant. He is to control the elaborate method and system which constitute a great part of the whole process of the retreat; he has the duty and power to modify, change, omit, retard, hasten, according to the needs of his hearer. This watchful attention is especially commanded in the business of the election which is the chief work of the whole retreat. The preparation for this decision is the most subtle and delicate part of the director's work. He must shepherd the exercitant to this decision in such a way that the latter will be in the most favorable condition, spiritually and psychologically, to make the decision which is most for God's glory. He must enlighten him gradually and skilfully; he must guard him against illusions and errors; he must submit him to strong selected influences; he must dispose him, as it were, in every department of soul; and finally he must instruct him how to manipulate the complex method of election.

But in all this elaborate, delicate work the director is, if he is to be true to his proper function, not to impose himself; he is not to urge nor drive nor even to lead. His work is essentially to bring it about, by his skill and prudence, that the exercitant is in the most favorable condition of soul to know the will of God, to feel most surely the attraction of grace, to be freed from inordinate affections in his choice. Hence the director must keep himself in the background; he will arrange the setting, regulate the temperature, so to speak, ward off interruptions, induce a suitable



atmosphere. He will then leave the soul face-to-face with God; he will not enter the ring when the decision is being made.

This role of the director is clear in the genesis of the Exercises. We know that they record the process and method of St. Ignatius as he passed through the different stages of his conversion and vocation. When he was convinced that he was called to be an apostle, he set about that work in a characteristic way. He was not a preacher, either in natural gifts or with canonical authority. His method was to converse simply with a few hearers in a conversational tone, to show forcibly and concretely what they were to do to live good Catholic lives. His talks were quite practical: how to examine their conscience, how to distinguish mortal sin from venial, how to make the commandments a living influence in their daily lives. He was concerned that his hearers should apply what he had said to their individual needs. He was primarily a director and not a preacher.

When he came to write down the fruits of his experience, he maintained the chief features of his apostolate: he gave the director the place he himself had played in his work for souls. That distinct place was recognized from the beginning; and several manuals expounding that role — called directories — were composed, one of them by St. Ignatius himself. The chief official directory was drawn up at the desire of Father Aquaviva within forty years of the death of St. Ignatius and was meant to gather up and make permanent the practice and tradition of those who had learned from him. Its purpose is — as its name indicates — to lay down what is the function of the director. It is a practical manual, a method of procedure, a set of rubrics, for the conducting of the retreat. Thus the place of the director is fixed as an essential part of the Exercises.

The director thus understood has been accepted in the tradition and practice of the reinstated Society of Jesus as well as in the old. But with the lapse of time has come a new kind of religious retreat which does not seem to afford such a place to the director. The type of retreat specifically envisaged by St. Ignatius is one of thirty days, made by a man who probably had no previous experience of spiritual things, for the purpose of coming to a decision about his state of life — an individual vocation-retreat. The place of a director in such a retreat is obvious and has been described. But the almost universal type of retreat in our time is something quite different; it is given to a religious community, as a prescribed periodic exercise, to those who may have long ago given themselves

to the service of God and who may well have considerable experience of the spiritual life. The question then arises immediately, Is the traditional role of the director possible or how far is it possible in such a retreat? The question is one that cannot fairly be evaded. We are convinced of the value of the Exercises for the modern apostolate; and this conviction is strongly reinforced by the commendation given by Pius XI — the most splendid testimony ever given by the Holy See to them. We are convinced of the place of the director, that it is something substantial in them. But is such a place possible in the modern retreat?

The very considerable differences which mark off the modern retreat from that envisaged by St. Ignatius must inevitably lead to considerable differences in the manner of giving the Exercises. There will be some obvious modifications demanded by the new conditions. For instance, some of the doctrines proposed, especially in the beginning of the book, are of an elementary nature — how to examine one's conscience, how to prepare for a general confession, and so forth. In our modern community retreat more mature and deeper instruction will be expected. In the Directory in Chapter Nine, a considerable freedom is allowed to those who are practiced "in spiritual things." They are allowed to meditate on the subjects which they think useful for themselves or for the purpose they have before them in the retreat. In his book *La Spiritualité de la Compagnie de Jésus*, Father de Guibert discusses some of the changes which the new kind of retreat involves. He points out that for those who make a retreat every year the Exercises must be quite familiar and that there is a danger of tedious monotony. To overcome that mood of overfamiliarity in the audience and to present the Exercises with some measure of freshness, a retreat giver of our day will need to introduce certain "adaptations and enrichments." These will generally be the development of the basic spiritual ideas of the Exercises, which are capable of infinite application and development.

The question of the director is no less important a problem. The measure and kind of direction prescribed by St. Ignatius for an individual inexperienced in the spiritual life and seeking the will of God about his state of life would not be appropriate in a modern community retreat. That is at once obvious; the problem is to find out how much direction can be given in such a retreat and in what form. The retreat master is dealing with people who have been religious for many years and who may have reached a high level of prayer and union with God. The first point to be

noted then is that such people do not need the direction of beginners. There could be no need for detailed step-by-step direction, of constant inquiry into the movements of grace, of warning against temptations and illusions. The stage for such treatment has passed long ago.

The second point to be made is that direction need not be continuous. A soul finds itself perhaps at a minor crossroad, about to make a decision which may have considerable consequences; or it may feel attracted to some new method or degree in the spiritual life. Or again a soul needs confirmation, assurance, and encouragement. Such a soul knows that the mere fact of manifesting one's aims, attractions, failures to a sympathetic and competent director will bring light or a warm sense of gratitude and security. The situation of such souls can be easily explained to an experienced director and valuable help derived from such a procedure. That is a true and fairly normal process of direction with souls well advanced. These do not feel the need of constant direction; they will get the help they need with such occasional interviews. How often does one hear a priest or religious say that a certain retreat marked a stage in their life; and on inquiry it would be explained that the deciding influence did not come from what was said at the conference table but from an interview in the confessional. The priest giving the retreat was a trained director; he understood the situation, the needs and capacity of the soul; he gave the advice and enlightenment which the occasion demanded; his help constituted direction in the truest sense.

It follows from this that in a retreat according to the method of the Exercises the place of confession is of great importance. It is through the confessional that the director will do his work; it is there that the general instructions of the conference are applied to the needs and dispositions of the individual. We may have heard retreat masters say that all their work was done at the conferences and that consequently the retreat confession meant for the exercitant merely the usual weekly confession of rule or at most a brief review of the year since the last retreat. Such an opinion shows a very naive idea of the complexity of the individual soul. It also shows that the director has been replaced by the preacher and that the traditional way of giving the Exercises has been abandoned. That this traditional view is not merely a venerable tradition but still very much a matter of practice is clear from recent works on the Exercises. One article begins by correcting a mistaken view as to the strong point of the whole scheme of the Exercises, the view

that the value lies primarily, if not entirely, in the rigorous connection, the studied progress of ideas. The author points out that such a view takes no account of the interior activity which is suggested and controlled by the director.<sup>1</sup> Another article describes in detail the work of finding the will of God pursued by the combined efforts of the exercitant and the director. This treatment is not merely historical, but obviously envisages the modern retreat.<sup>2</sup>

We may take it then that to secure the true distinctive fruit of a retreat a certain cooperation with the director is generally necessary. The soul that is responding more sensitively and generously to the interior movement of the Spiritual Exercises will see the value, if not the need, of some contact with a skilful director. That contact may be brief, just one or two interviews in the confessional; but such brief meetings will be truly helpful. They will be sufficient to give assurance about the general direction of the spiritual life and also perhaps sorely needed encouragement to continue to struggle against the paralyzing monotony of fervor maintained. No doubt the experienced soul will be quick to see the application of what the director says in his conferences; but if the truth is one which may have a considerable effect on the spiritual life, then it will be grasped more firmly and fruitfully if discussed with the director.

In such a situation it is clear that the preacher has not taken over full control. The influence of the director is felt; it permeates all the stages; it is discreetly active behind the conferences. The director has not merely preached spiritual doctrine; he has tried to apply it. He has not merely instructed; he has actually guided. He has kept in touch with the individual exercitant — at least with those who have realized the need or benefit of direction. He has a certain idea of how the Holy Spirit is working in that section of his audience, of how His inspirations are being received.

In the sixth Annotation St. Ignatius points out that the entire absence of spiritual movements might constitute a suspicious sign. It might well indicate that the exercitant is not doing his duty, is not cooperating by his fidelity to the conditions of the retreat. Consequently he should be questioned with a view to discovering if his aridity is the result of negligence or is due to the action of God. If a retreat consists of a series of lectures, then the work of the preacher is done when he stands up from the table. He is

<sup>1</sup>Jean Laplace, "L'Expérience du discernement dans les Exercices de Saint Ignace," *Christus*, 4 (1954), 28-49.

<sup>2</sup>Charles Jacquet, "Le rôle de l'instructeur de la retraite," *Christus*, 10 (1956), 208-24.

not expected to interest himself in the effect of his words on individual hearers. But in such a situation there is no meaning in the Annotation of St. Ignatius.

From what has been said it is clear that in a retreat according to the tradition of the Spiritual Exercises the confessional will play an important part because the work of direction will be done there. From the beginning then the director should make that fact evident. He should do what he can to get the exercitant to speak freely about his interior life. Whether because of a certain natural reserve or because of a want of practice, many people find it very difficult to open their souls. The skilled director should have acquired means of dealing with these inhibited souls who have been locked up in themselves. There are certain leading questions which may help to split or melt the shell of reserve they have built around their interior life, questions which may set them thinking that the occasion may mean more than the telling of their sins and that there might be some benefit in revealing their state of soul to the gaze of a skilled and sympathetic director. "Are you satisfied with your progress after so many years of religious life? Do you realize practically what your vocation demands of you? Have you been disappointed with religious life? Could you describe your way of prayer? Have you noticed a change in your prayer since the noviceship? What do you think is the strongest attraction which God exercises on you? Are you satisfied with living the daily routine superficially without much advancement to the general purpose of your religious life, which is perfection? Do you realize that perfection consists in charity? What is your idea of being a saint?" Questions like these will often come with a kind of revelation to certain souls. These questions are perhaps a new approach to the spiritual life; they may show a fresh aspect of what had seemed dull and uninteresting. They will often loose tongues which have been atrophied and open up interiors that will benefit greatly by light and air. We may take it that every religious is interested in his spiritual life, that he is prepared to talk about it if he knows how to do so and if he sees that another is taking an interest in him and is prepared to help him. This power of unlocking consciences is a part of the endowment of the director. It will, of course, be possessed in unequal measure; but every priest who gives the Exercises should try to cultivate it.

There is another aspect of this attention to direction in a retreat which is worth emphasizing. The obvious handicap which the giver of the Exercises has to start with is the fact that they

are well known to his hearers. Most of these have made the Exercises before, perhaps many times. The foundation, sin, the kingdom, the standards — they have been over that road before and know every step of it well. The strategic value of surprise, so sought after in warfare, must necessarily be sacrificed; there can be no surprise — substantially — in the Exercises. One who gives a retreat not based on the Exercises is free from this disadvantage. His hearers live in an atmosphere of expectancy. They troop to every new lecture as travelers to a mystery tour. Such a retreat may well be a series of unexpectancies and even surprises. The director of the Exercises, who has to forego this strategic pedagogic advantage, must try to compensate some other way. What he loses on the swings he must make up on the roundabouts. He will, of course, try to give what freshness he can to his meditations; but it is the Exercises he is giving, and for all his ingenuity most of what he says will be well known to his hearers.

But he has another resource in his difficulty; a resource that may well make the retreat something really personal and appealing. He must remember that he is a director. He must try to bring the Exercises home to the needs of the individual soul. He must see to it that the retreat is not merely a set of entertaining instructions; but that the exercitant cooperates with the light and grace that are offered. This is the work of direction which, if skilfully performed, can more than make up for the familiarity of the matter. The truest benefit and even interest of a retreat will not come so much from the originality of the conferences as from the degree in which the truths have been assimilated and experienced. This statement is but a free translation of the well-known second Annotation of St. Ignatius which states a principle of the highest importance for prayer: "for it is not to know much, but it is to understand and savor the matter interiorly, that fills and satisfies the soul." This savor or taste of spiritual truths, this personal appreciation of the ways of God, does not come as a matter of course with the hearing of a discourse; it presupposes a distinctive personal effort. It will come from a sensitiveness of the exercitant, to which the action of the director will greatly contribute. When it comes it is the true measure of the value of the retreat. It has made new and fresh some truths which were thought to be old and worn.

The truths which St. Ignatius strung together in the pattern which constitutes the Spiritual Exercises and which had such an astounding effect on men like Xavier and Faber and Canisius



were not new truths; they belonged to the general Christian tradition. The originality of St. Ignatius is that by means of the pattern and system he has given to these truths he can communicate to others something of the force and power that he himself got from them. His presentation of these truths presupposes the cooperation of the director. A person might read the book without feeling any particular enlightenment or enflaming of soul. The Exercises, if they are to produce their effect, must be given, administered, delivered, not merely read or heard. If that cooperation which St. Ignatius and tradition assigned to the director ceases to be forthcoming, then the Spiritual Exercises will lose one of the chief conditions of their efficacy. Without the work of the discernment of spirits in which the director has a necessary role, the Exercises are nothing, says Père Laplace. "They will perhaps furnish an occasion for prayer in silence, for learning how to examine one's conscience and make a good confession. These advantages are not to be despised, but it is not necessary to go to St. Ignatius to get them."<sup>3</sup> The Exercises promise a greater, rarer spiritual benefit, but on condition that they are made in their true conditions.

<sup>3</sup>*Op. cit.*, p. 48.

## Survey of Roman Documents

R. F. Smith, S.J.

**T**HIS ARTICLE will give a survey of the documents which appeared in the December, 1959, issues of *Acta Apostolicae Sedis* (AAS). All page references throughout the survey will be to the 1959 AAS (v. 51).

### Encyclical on the Missions

Under the date of November 28, 1959 (pp. 833-64), John XXIII issued the encyclical *Princeps pastorum*. The new encyclical was occasioned by the fortieth anniversary of Pope Benedict XV's apostolic epistle on the missions, *Maximum illud*; to a large extent the encyclical of the present Pope is a reiteration and confirmation of the mission principles laid down in Benedict XV's document.

The first principal division of the encyclical is concerned with the need of a native hierarchy and clergy in mission lands. John XXIII recalled with gratitude the great increase in native clergy since the publication of *Maximum illud*. The Pope noted that the first Asian bishop was consecrated in 1923 and that Vicars Apostolic were taken from the native African clergy in 1939. Up to the year 1959, 68 Asian bishops had been consecrated and 25 African bishops. Statistics regarding native clergy are even more impressive. In 1918 there were 919 native priests in Asia; by 1957 that number had increased to 5,553. In the same year, 1918, Africa had 90 native priests, while by 1957 their number had increased to 1,811. John XXIII then went on to urge the present members of the native hierarchy and clergy in mission lands to exercise their priesthood faithfully. He exhorted them to preach to their people about the dignity and greatness of the priesthood and to urge them to pray the Lord of the harvest to send more laborers into the field. The Vicar of Christ also noted that missionary lands still need the help of priests from other countries; such priests are not to be regarded as strangers, because every priest finds his fatherland wherever the kingdom of God is beginning or flourishing.

The second principal part of the encyclical emphasizes the necessity of a thorough training for the native clergy of missionary lands. This training, the Pope insisted, must first of all provide for the sanctity of the native clergy, for it is chiefly by sanctity that a priest becomes the light of the world and the salt of the earth. After sanctity, the most important thing is a solid and complete intellectual training of the native clergy. In this connection the Pope noted that the seminary training should not take place in localities too distant from the society of other

men, for the native clergy must be led to understand their people and should be trained to take over their leadership. The seminary training of the native clergy should give adequate time to the study of missiology, according to the wishes and directives of Benedict XV and the following pontiffs. The native clergy should be encouraged to baptize the native culture; like Matthew Ricci, they should be so educated in an understanding and appreciation of the native culture that they will attract their countrymen to the truth of Christianity. The native clergy should be trained to use all means of modern communication for the spread of Christianity, and they should be given studies of social matters so that they will be equipped to establish a Christian social order in their countries. In concluding this part of the encyclical, John XXIII warned the native clergy that like all priests their first love must be for the whole world and not for their own country; otherwise they will be tempted to love their earthly fatherland more than their heavenly one.

The third part of the encyclical is concerned with the native laity of missionary countries. It is not sufficient, the Holy Father emphasized, to convert and baptize large numbers of persons; they must also be trained to work for the present and future increase of the Church. The number of Christians, he said, is insignificant if their quality is low and if they do not bear fruit. Christian education must show the laity the greatness and grandeur of their faith so that they will be inspired to the practice of virtue and of the apostolate. A true Christian must realize that his first and fundamental duty is to be a witness to the truth that he believes and to the grace which has transformed him. It is in the light of this, remarked the Pope, that one must understand the words of St. John Chrysostom: "No one would be a pagan, if we were worthy Christians" (*Tenth Homily on 1 Timothy*, Migne PG, v. 62, col. 551). This testimony of the laity, the Pope added, must be given not only by individual Christians but also by the Christian community as such. This will be done especially by a manifestation of that Christian charity which surpasses all distinctions between nations and languages and embraces all men, whether friend or enemy.

The fourth principal part of the encyclical considers the training of the laity in the apostolate. This training, the Pope said, should begin from the earliest moments with special emphasis on it at times like the occasion of the administration of the sacrament of confirmation. The Pope praised the work of lay catechists, saying that their work is perhaps the most important apostolate exercised by laymen. He also called for the establishment of Catholic Action on the missions, but warned that it must be adapted to the conditions and necessities of each country. He also noted that Catholic Action does not exclude the possibility that laymen themselves have varying degrees of direction and administration in it; indeed members of the laity who show signs of leadership should be educated for such direction and administration. The laity must be taught that the influence of Christian doctrine must be manifested in

the area of public questions, especially those concerning schools, assistance to the poorer classes, and the administration of public affairs. The Pope also called for the formation of lay groups in missionary countries to study doctrinal, social, and apostolic matters. In concluding this section of the encyclical the Pope urged laymen of the entire Christian world to give serious consideration to means and methods of helping their fellow laymen of missionary countries who have just been converted; and he exhorted bishops to give adequate care to laymen from the missions who may be studying in their dioceses.

In the fifth and concluding part of the encyclical, the Holy Father asked the entire Christian world to continue and to increase their aid to the missions. He also urged bishops to allow priests who have a vocation to the missions to follow their desire, even when there is a scarcity of priests in the diocese. In the same way bishops should be ready to let outstanding laymen of their dioceses go to the missions. The final paragraphs of the encyclical are devoted to encouraging missionaries in those countries which are presently persecuting the Church.

### **Allocutions and Messages**

On November 22, 1959 (pp. 903-7), the Holy Father addressed a gathering of Italian seminarians. In the course of his speech to them the Pontiff offered them a three-point program of life. As future priests they must be characterized first of all by purity of heart. This, he said, has an attractiveness that is irresistible for souls. This purity of heart, he continued, is the atmosphere in which every serious vocation lives. It is an indispensable condition for a disinterested service of one's neighbor; it prepares the incomparable joy of long periods of prayer at the foot of the tabernacle; and it adorns the priest with the attractiveness of Christ Himself. The second need for the priest, the Pope continued, is strength of character. The priest, he pointed out, requires a steellike quality of character and will, for he must engage in a continuous struggle against his passions and his egoism. Future priests must be able to resist the attractions and seductions of the world, and they must be masters of themselves in every situation. Finally, the Pope said, the last mark of a priest must be the ardor of his charity. Charity, he noted, is the fulfillment of the law; hence it is necessary for the faithful fulfillment of one's daily duties, whether these be large or small. Charity sustains a priest's obedience to his bishop and makes him serve his diocese without thought of earthly and human returns. It is also this charity, he told his audience, that will keep a seminarian from giving way in the face of the difficulties he finds in his life of prayer and study.

On November 18, 1959 (pp. 867-70), John XXIII addressed a gathering of ecclesiastical censors of books. He told them that their work was directed to the discovery of genuinely human and Christian

values and to the rejection of error and the danger of error. Accordingly their work is a real pastoral occupation, participating in the solicitude of the Church to guide and instruct her children in truth. The Pontiff told his listeners that they must possess a sane realism as well as an apostolic sense and told them to avoid an intransigent severity which scourges but does not encourage. Finally he suggested to them that their motto in their work should be the ancient phrase: Unity in necessary things; liberty in uncertain things; charity in everything.

On November 29, 1959 (pp. 909-11), the Vicar of Christ radioed a message to the First National Congress of Cuba and the General Assembly of the Catholic Apostolate. He told his listeners (who had just received Communion in a body) that since they had just taken the Bread which is Christ, they must have but one heart and one soul, being conscious of themselves as the sons of the one Father. The face of the earth, he continued, would be changed if true charity reigned in the hearts of men. Hatred, he added, brings only the bitter fruits of death, while love establishes social peace.

On November 10, 1959 (pp. 865-67), the Pontiff addressed members of the Food and Agriculture Organization. He told his listeners that they were engaged in a true work of mercy, for their purpose is to assist the most unfortunate of human beings — those who are hungry. He also told them that the existence of their organization is one of the great signs of the awakening of social consciousness and responsibility in the modern world. The Pope concluded his allocution by praising the combination of realism and optimism that marks the work of the organization. On December 6, 1959 (pp. 908-9), the Pope gave a short address to President Eisenhower, then visiting the Vatican.

### Miscellaneous Documents

Under the date of May 29, 1959 (pp. 871-74), the Sacred Congregation of Rites approved the introduction of the cause of the Servant of God, Guido Maria Conforti (1865-1931), archbishop-bishop of Parma, founder of the Pious Society of St. Francis Xavier for Foreign Missions. By a decree of the Sacred Congregation of the Council issued on December 3, 1959 (p. 918), the privilege was granted to all Catholics to change the fast and abstinence of December 24 to December 23. On November 23, 1959 (p. 921), the Sacred Apostolic Penitentiary announced that a partial indulgence of three hundred days could be gained once on the wedding day only (cf. 1960 AAS, v. 52, p. 62) by married couples who with contrite heart kiss the marriage ring of the wife and say the following prayer or one similar to it: Grant, O Lord, that loving You we may love each other and that we may live in accordance with Your holy law.

On August 8, 1959 (pp. 915-18), the Sacred Consistorial Congregation published the list of faculties and privileges which have been granted to the Church in Latin America and in the Philippine Islands.

The privileges and faculties listed in the document will be in force until December 31, 1969. On November 17, 1959 (p. 920), the Sacred Congregation of Seminaries and Studies declared that a university entrusted to the diocesan clergy or to a religious family depends on the same congregation, even if the university has not been granted canonical erection. Finally the Secretary of State issued on November 16, 1959 (pp. 875-76), the statutes which are to regulate the activity of the newly founded Vatican Film Library. The purpose of the library will be to collect movies and television films concerning the following topics: the Pope, his representatives, and the Roman Curia; apostolic and charitable activity in the Church and cultural works promoted by Catholics; the religious life of the world; all works of high artistic and human quality.

## Views, News, Previews

### Correction: Missionary Servants

**A**N EDITORIAL ERROR in the January issue of the REVIEW, "Views, News, Previews," page 28, occasioned the following informative letter from Father David O'Connor, M.S.S.S.T.:

"Surprise and laughter, mixed with a little downright masculine indignation, was the response to our Congregation being referred to as the Missionary Sisters of the Most Holy Trinity! Actually, our official title is Missionary Servants of the Most Holy Trinity (M.S.S.S.T.). We have 230 priests and brothers engaged in missionary works and activities in fourteen states (mostly in the Southern dioceses), the District of Columbia and Puerto Rico. Our motherhouse is now in Silver Spring, Maryland. Our sisters community, Missionary Servants of the Most Blessed Trinity (M.S.B.T.), has its motherhouse in Philadelphia, Pennsylvania. Over five hundred sisters labor in missionary, hospital and charity work throughout the United States, Puerto Rico and Cuba. They have a modern, distinct habit without the customary veil. The sisters have charge of the charity bureaus in many dioceses and archdioceses in the eastern section of our country. It was never the intention of the founder, Father Thomas A. Judge, C.M., to establish two religious congregations. His interest and attention were given to fostering the lay apostolate among souls who wished to dedicate themselves to this type of work for the Church. When some of these began to live a community type of life, they asked him to petition the proper ecclesiastical authority to erect them as a religious community. Along with his two religious communities, the lay apostolate group in our Missionary Cenacle family continues to grow and expand. There are well over 1,500 members active in many sections of the country."



### Summer Institutes and Courses

**Catholic University of America:** The Mariology Program will be offered for the fourth time in the 1960 summer session. Registration dates are June 22 to 25; classes begin June 27 and end with examinations, August 4 and 5. Courses are open to both undergraduates and graduates, with credits applicable towards degrees in the field of religious education. A certificate is awarded those who complete a full two-summer program in the theology of our Blessed Lady. The lectures are under the direction of the Reverend Eamon R. Carroll, O.Carm., assistant professor of sacred theology at Catholic University and past president of the Mariological Society of America. Scheduled for 1960 are: "Advanced Mariology" (two credits) covering privileges of the Virgin Mary such as freedom from inherited and personal sin, fullness of grace, assumption, queenship, and the current question of the Mary-Church relationship; and "Marian Doctrine of Recent Popes" (two credits) covering analysis of papal statements of the past century, such as the *Ineffabilis Deus* of Pius IX, on the Immaculate Conception, the major rosary encyclicals of Leo XIII, the *Ad diem illum* of St. Pius X on spiritual motherhood, the *Lux veritatis* of Pius XI on divine maternity, the *Munificentissimus Deus* of Pius XII on the assumption, and the *Grata recordatio* of John XXIII on the rosary. A folder with full information is available from the Registrar, The Catholic University of America, Washington 17, D.C.

**Dominican College, San Rafael, California:** Registration for the summer session will take place on June 25 and 26. The session will close on August 3. An extensive undergraduate program leads to the Bachelor of Arts degree. The degree of Master of Arts may be gained in the fields of education, English, biochemistry, history, and religion. The graduate program in theology is under the direction of the Dominican Fathers of the Holy Name Province. The classes are open to graduate students who wish to benefit from them as well as to those who are taking the full program. For the summer of 1960, Father P. K. Meagher, O.P., S.T.M., will give a course in the Epistles of St. Paul; Father J. P. Kelly, O.P., S.T.M., courses in liturgy and ascetical theology; Father John Fearon, O.P., S.T.L., a course in canon law. Four courses will be available for those interested in the Confraternity of Christian Doctrine. Workshops are planned in drama, children's literature, music, and physical education. Religious who wish an M. A. degree from the Catholic University of America may take courses and satisfy all requirements at the Pacific Coast Branch on the Dominican College campus. Three large dormitories are available for sisters, and a new dining room for sisters, priests, and brothers. For the summer session announcement, write to Sister M. Richard, O.P., Dominican College, San Rafael, California.

**Fordham University:** The Tenth Annual Institute on Religious and Sacerdotal Vocations will be held on the campus of Fordham University

on Wednesday, July 13, and Thursday, July 14. Priests, religious, and the laity interested in stimulating, encouraging, and promoting vocations to the priesthood or religious life are invited to be present. The Fifth Annual Workshop for the Mistresses of Novices, Postulants, and Junior Professed will be held from Monday, July 18, until Friday, July 22, inclusive. The lecturers will be the Reverend Martin J. Neylon, S.J., Novice Master, St. Andrew-on-Hudson, Poughkeepsie, New York; Reverend Edmund J. Hogan, S.J., Chairman of the Department of Theology, Fairfield University, Fairfield, Connecticut; Reverend Joseph G. Keegan, S.J., Department of Psychology, Fordham University. The topics to be discussed will be: The Adjustment of the Novice, Prayer, Emotional Maturity in Religious. The Fourth Annual Workshop for Local Superiors will be held from Monday, July 25, until Friday, July 29, inclusive. The lecturers will be Reverend Edmund J. Hogan, S.J., Reverend Joseph G. Keegan, S.J., and Reverend John F. Gilson, S.J., Vice-Chairman, Division of Educational Psychology, Measurements, and Guidance, School of Education, Fordham University. The topics to be discussed will be: Prayer, Emotional Maturity, The Spiritual Ideal of the Local Superior. Address all communications to: Reverend John F. Gilson, S.J., Director of Institutes and Workshops, Fordham University, New York 7, New York.

*Gonzaga University, Spokane, Washington:* The summer session for 1960 will include three two-week institutes for sisters: "Writings of St. John of the Cross" conducted by Fathers Louis Haven, S.J., and Michael McHugh, S.J., from June 20 to July 1; "Understanding Human Nature," by Fathers Van Christoph, S.J., and John Evoy, S.J., from July 5 to July 15; "The Last Things," by Fathers Joseph Conwell, S.J., Leo Robinson, S.J., and Vincent Beuzer, S.J., from July 18 to July 29. There will also be a two-week institute for priests from July 18 to 29 in the mornings, on psychological guidance, conducted by Fathers John Evoy, S.J., and Van Christoph, S.J. For information about the second year of the Master of Arts program in Sacred Theology (five summer cycle) write to the Reverend Joseph Conwell, S.J., Chairman, Gonzaga University, East 502 Boone Avenue, Spokane 2, Washington.

*Immaculate Conception Seminary, Conception, Missouri:* A pastoral institute will be held this summer for priests and clerics in major orders, both diocesan and religious. The full course will run for eight weeks, June 19 to August 14; however, any number of two-week periods may be attended. The institute is designed to furnish instruction beyond the regular four-year course in theology. For the religious who attend, the days of class may count toward the days of formal instruction required by the apostolic constitution *Sedes sapientiae* and the annexed *Statuta generalia*.

For information on the institute write to: Director of the Pastoral Institute, Conception Seminary, Conception, Missouri.

*Saint Joseph's College, Rensselaer Indiana:* An Institute of Liturgical Music, largely modeled after the *Corso Ordinario* of Gregorian Chant of the Pontifical Institute of Sacred Music in Rome, has been initiated. The institute will be held every summer; this year, from June 20 to July 30. The program is open to priests, brothers, sisters, seminarians, lay men and lay women. It will offer a comprehensive program of theory, chant, polyphony, organ, and so forth, leading to the Bachelor of Arts degree in Liturgical Music for those students who have a bachelor's degree from a recognized college or university, or to a Certificate in Liturgical Music for those who do not have a bachelor's degree. All courses in chant and polyphony will be taught by instructors who have been schooled in the Pontifical Institute of Sacred Music in Rome. The faculty will include Father Lawrence Heiman, C.P.P.S., of St. Joseph's College and chairman of the Institute; Father Eugene Lindusky, O.S.C., of Crosier Seminary, Onamia, Minnesota; and Mr. Noel Goemanne, choir director and organist at St. Rita's Church, Detroit, Michigan. Fathers Heiman and Lindusky hold degrees from the Pontifical Institute in Rome, Mr. Goemanne, a former student of Flor Peeters, holds a Laureate from Lemmens Institute in Mechelen, Belgium. Further Information may be obtained by writing to Father Lawrence Heiman, C.P.P.S., St. Joseph's College, Rensselaer, Indiana.

## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S. J., professor of canon law at Woodstock College, Woodstock, Maryland.]

The following questions and answers are a continuation of the series on local houses and local superiors which was begun in the March, 1960, issue of the REVIEW.

15. We are a clerical exempt order. We have a parish, high school, and college under the one religious superior. Therefore, there is only one canonically erected house and only one moral person. What permissions do we need to transfer the college classrooms to a location two miles distant from the present location but within the same diocese? Must we have a further permission later when the college faculty begins to reside at the new location while remaining, however, under the authority of one and the same local superior as at present?

This is a question of a separated establishment (c. 497, § 3). Separated establishments, whether built or opened, that is, to be constructed or used as such in a building already constructed, demand for validity the special written permission of the ordinary of the place of the establishment. For validity, the permission must be in writing; and the argument is the same as that given in Question 11. This permission

of the ordinary is sufficient for any institute, even if exempt (cf. Question 13). The permission is special in the sense that it must be distinct from that given for the canonically erected house to which the establishment is attached. These establishments may be for any purpose whatever, for example, all types of schools; hospitals; clinics; orphanages; homes for the aged, the poor, or delinquents; recreation centers; places for the education of candidates for the institute, and so forth. Their two distinctive notes are that they are separated from and are part of the canonically erected houses to which they are attached. If they are not separated, for example, to be located on the same grounds, no permission of the local ordinary is necessary, unless such a work was excluded in the permission for the religious house. Separation was defined in Question 2. If they are to be canonically erected houses, all the formalities described above in Questions 11-13 are necessary.

All strictly filial houses obviously come under the present heading, since they are merely separated establishments in which the religious reside. Authors frequently presume that all such establishments are filial houses, that is, that the religious reside in them. This is not always true, for example, as in the present question, religious have begun colleges at a distance from their house without residing in the college for a considerable period after its opening. No added permission would be necessary to begin residence in such a case, since this is not a formal external change in the establishment nor in itself anything that demands an immediate change of the establishment into a canonically erected house. If a small school is opened by a parish or diocese and sisters residing in another house are engaged simply to teach in it, the special permission of canon 497 is not required, because the institute itself did not build or open this establishment. The special permission will be necessary if and when the sisters are to reside in the small house as a filial house.

It is more probable that a separated establishment or filial house should be located at least within the same diocese as the canonically erected house of which it is part, since the canon demands a special written permission for either of these, that is, one distinct from that given for the canonically erected house, and thus appears to state that the same local ordinary is to give both permissions. Several authors exclude a long distance between the canonically erected house and its dependencies. They argue that otherwise the dependence would be apparent rather than real and that the members of the filial house would not be able to exercise their rights in the canonically erected house (cf. Question 6). Neither of these arguments appears to be certain. The dependence of the filial house is less when the authority of the one in charge is delegated by a higher superior, as may be done and is the practice in centralized institutes. It is certainly the practice of religious institutes to locate especially filial houses at a distance and in other dioceses, and constitutions approved by the Holy See contain no general

norm contrary to this practice. When a separated establishment or filial house is to be located in another diocese, the permission is to be obtained from the ordinary of this diocese.

**16. What permission do we need to renovate our science building and to build a gymnasium?**

A mere material change of a religious house is one that in no way alters the purpose of the house, for example, renovating, repairing, enlarging, or rebuilding the house, and the construction or addition of other buildings, for example, a library, classroom buildings, auditorium, infirmary, gymnasium, and so forth. Such a change demands no permission of anyone outside the institute (c. 497, § 4). Permission of external authority may be necessary under the heading of the contracting of a debt or of alienation.

**17. Do we need the permission of the local ordinary to change a non-formal into a formal house?**

A formal but merely internal change is a change in the purpose of a religious house but one that affects its state and juridical condition only within the institute itself, for example, the changing of a formal into a non-formal house, of a non-formal into a formal house, the making of an ordinary house the residence of the provincial, the changing of a novitiate into a house of studies, and so forth. Such a change demands no permission of external authority (c. 497, § 4); but permission may be required under another heading, for example, the establishment or transfer of a novitiate or the transfer of the residence of the superior general. A formal internal change may not be made without the consent of the local ordinary when it is contrary to a condition he imposed at the time of the erection or opening.

**18. Our present hospital building is entirely too small, and we are moving to a new location. Do we need any permission to use the former hospital building as a home for the aged?**

This is a formal external change (c. 497, § 4), that is, a change in the purpose of a religious house with regard to its activities on behalf of externs, e.g., of a school into a hospital, of a hospital into an orphanage, of an orphanage into a home for the aged, of a convent into a retreat house for women, etc. If the new purpose was explicitly or implicitly excluded in the permission to erect the house, the change demands all the formalities of canon 497, § 1, for the original erection of a religious house (cf. Questions 11-12). If not, no permission of external authority is necessary. There is usually an implicit restriction in such cases, that is, permission was given for a hospital. The written permission of the local ordinary is also necessary for the same change in the purpose of a separated establishment or filial house (cf. Question 15). These same principles are true when the change is only partially or secondarily external. It is to be noted that the permission of the

ordinary of the motherhouse is not required for an external change in the first house of a diocesan congregation in another diocese.

**19. We are moving the hospital and its religious community, mentioned in the preceding question, to a site a mile distant from its former location. What permission do we require for the moving of this religious house?**

Unless this was explicitly or implicitly excluded in the original permission, the moving of a religious house to another location within the same city, town, or village requires no permission of external authority. A transfer of a religious house beyond these limits will demand all the formalities requisite for the original erection or establishment (cf. Questions 11-13; 15). Prudence will practically always demand that the local ordinary be consulted concerning any proposed transfer.

**20. When does a religious house become a moral person?**

The Code of Canon Law itself grants to a canonically erected house the character of a moral person (cf. Question 3) consequent upon the fulfillment of the prescribed formalities, which were listed in Questions 11-13. The granting of permission for the erection of a house also automatically gives the institute the right to exercise in it all the works of the active life which constitute the special purpose of the particular institute, unless some of these were explicitly or implicitly excluded by conditions attached to the permission itself. Therefore, a congregation of sisters that includes in its purpose teaching of boys and girls, nursing, and homes for orphans and the aged may exercise all these works in a house that has been legitimately erected. Restrictions attached to the permission should not exclude all the principal works of the institute; otherwise the purpose of canon 497, § 2, would be defeated and the permission would be practically useless. A just reason for imposing limitations is the desire of the local ordinary to provide for all the needs of his diocese in a fair and equitable manner and to avoid harmful competition and rivalry between religious institutes or between them and the diocesan clergy. The canon requires that the restrictions be attached to the permission itself; they have no effect if added by the local ordinary after he has given the permission for the erection. The restrictions of the ordinary will often be implicit, for example, that he gave permission for the erection of a community to conduct a school. It would often be at least prudent to consult the ordinary concerning a new major work.

**21. We are a clerical exempt order, and our present case is a continuation of that given in Question 15. We had a parish, high school, and college under the one religious superior and therefore constituted only one moral person. With the permission of the bishop, we transferred the college classrooms to a location two miles distant from the former site. The college faculty later began to reside in**



these buildings as a filial house. Soon after this, we wished to change the filial into a canonically erected house. The bishop has constantly put off giving permission for this canonically erected house. His evident reason is that the canonically erected house will give us the right of opening a church or public oratory. What can we do in this difficulty?

The mere fact of the legitimate canonical erection of a house (not of a separated establishment or filial house) of a clerical religious institute, whether order or congregation, exempt or non-exempt, pontifical or diocesan, gives the house the right of having a church or public oratory attached to the house (c. 497, § 2). To have either of these in a certain and determined place, another and special permission of the local ordinary is necessary by the prescription of canon 1162, § 4. The ordinary must give permission for a location that, at least in a moral judgment, can be said to be one with the religious house, because the right of canon 497, § 2, is to have a church or public oratory attached to the house.

The local ordinary may refuse a church and grant only a public oratory; but he must permit either of these, since otherwise the right granted by canon 497, § 2, would be frustrated. It seems certain that the local ordinary may not impose the renunciation of this right as a condition of his consent for the canonical erection of the house and likewise that the institute itself may not renounce this same right, since this would be to take away a right given by the Roman Pontiff and to renounce a privilege given by law (cf. c. 72, § 4). Jombart, who defended the probability of the contrary opinion, appears now to have withdrawn this doctrine (*Dictionnaire de Droit Canonique*, VI, 702). It is probable and safe doctrine that the religious institute may promise not to exercise its right. A right in itself does not oblige the possessor to exercise it, nor does any law of the code oblige the institute to exercise the present right (cf. Larraona, *Commentarium Pro Religiosis*, [1924], 427, and note 369).

On its part, the religious institute should have made clear from the beginning that it was the ultimate intention to have a canonically erected house, whether it intended to open a church or public oratory, and the location of the latter. However, it seems evident that a local ordinary or diocesan official should realize that the ultimate intention in such cases is to have a canonically erected religious house. Religious institutes are not accustomed to keep an establishment of such dignity as a college dependent on a distant parish or high school community.

The religious may resolve the present and sufficiently common difficulty by promising not to exercise their right of erecting a church or public oratory. This is ordinarily not a great sacrifice, since religious colleges rarely wish to have a church or public oratory. Their needs are usually taken care of sufficiently by a semipublic oratory. It is possible that such a religious church or public oratory would be harmful to the interests of neighboring churches and that this harm would not be

compensated by greater spiritual benefits to the faithful (cf. c. 1162, § 3). De Carlo remarks, however, that the Roman Curia has constantly held as insufficient the objection of a pastor to the erection of a religious house on the grounds that it would lessen attendance or offerings in the parish church (*Jus Religiosorum*, n. 47).

The clerical institute is also granted by the same fact the right of exercising the sacred ministries in the church or public oratory, for example, to say Mass, preach, hear confessions, and so forth. The institute is obliged to observe in this respect the dependence on the local ordinary demanded by the code in particular matters, for example, by securing from him the faculty to preach, jurisdiction for confessions, permission for public exposition and benediction of the Blessed Sacrament, and so forth.

**22. Our constitutions enact that "the permission of the ordinary of the place is to be obtained for the celebration of Mass in a private chapel." What application does this have to the chapels of our lay congregation?**

None. The same antiquated enactment is contained in the constitutions of several lay congregations. It is impractical for lay institutes to include legislation on churches, public, and private oratories in their constitutions, because ordinarily they do not have any such places of worship.

A church is a sacred edifice, dedicated to divine worship, for the principal purpose of being used by all the faithful for public divine worship (c. 1161). A public chapel or oratory is one erected for the use of some body of the faithful, or even of private individuals, but in such a manner that all the faithful have the legitimately established right to enter the oratory, at least at the time of divine services. A semipublic oratory is one erected chiefly for the convenience of some community or group of the faithful who use it, but it is not freely available to everyone. A private or domestic oratory is one erected in a private house for the exclusive benefit of some family or of a private individual (c. 1188).

The chapels or oratories in religious houses are semipublic oratories. The principal semipublic oratory is that used for the religious exercises of the community, especially for the hearing of Mass; other chapels of a religious house are secondary semipublic oratories. The oratories in religious houses, since they are not erected in a private house and are not destined for a family or a private individual, are not private oratories.

All divine services and liturgical functions may be celebrated in semipublic oratories unless the rubrics provide otherwise or the ordinary has made some exceptions (c. 1193). The ordinary will certainly not exclude the celebration of Mass, and thus the present article on securing permission for the celebration of Mass is not pertinent. Cf. O'Brien, *Exemption of Religious in Church Law*, 134-36.

23. We are a congregation of sisters. We wish to close one of our houses located in a distant diocese, but the local ordinary will not agree. We believe there are compelling reasons for closing this house. What can we do?

Suppression is the authoritative withdrawal of the character of a moral person from a religious house or of the approval of a separated establishment or filial house. Both pontifical and diocesan constitutions practically always demand that the superior general have the consent of his council for any suppression. With the same universality, they oblige the provincial to have the consent of his council for a request of suppression to the superior general.

Congregations of sisters are non-exempt and either pontifical or diocesan. A canonically erected house, whether formal or non-formal, of a non-exempt pontifical congregation may be suppressed only by the superior general with the previous consent of the local ordinary. The consent of the ordinary is probably required for the validity of the suppression. If these two differ, the suppression must be presented to the Holy See for a decision (c. 498). If it is a house of a diocesan congregation, the suppression appertains to the local ordinary after he has consulted the superior general. This previous consultation is probably required for the validity of the ordinary's act (c. 105, 1°), but after consulting the superior general he may validly suppress the house even if this superior dissents. If the superior general does dissent, he has the right of suspensive recourse to the Holy See, i. e., the ordinary's decree of suppression has no effect until the matter is decided by the Holy See (c. 498). If the superior general wishes to have a house suppressed and the local ordinary will not do it, the former may recur to the Holy See. The suppression of the one house of a diocesan congregation is reserved to the Holy See, since this is equivalently the suppression of the institute (c. 493).

The suppression of a separated establishment or filial house of a pontifical institute appertains to the superior general. Prudence will at least very frequently demand that this superior previously consult the local ordinary. The same suppression in a diocesan congregation may be effected by either the superior general or the local ordinary. The right of the latter follows from the fact that he may suppress a complete or canonically erected house of such an institute. Therefore, there is no reason why he may not suppress part of such a house. Both should follow the norm on consultation given immediately above.

## Book Reviews

[Material for this department should be sent to the Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**THE HISTORICAL AND MYSTICAL CHRIST.** Edited by A. M. Henry, O.P. Translated by Angeline Bouchard. Notre Dame: Fides, 1958. Pp. 502. \$7.50.

**CHRIST IN HIS SACRAMENTS.** Edited by A. M. Henry, O.P. Translated by Angeline Bouchard. Notre Dame: Fides, 1958. Pp. 465. \$5.95.

The first volume under review is the fifth of the Theology Library and consists of two main parts. The first, entitled the Historical Christ, includes the theology of the Word Incarnate, of His work, the Redemption which includes the Second Coming, of Mary His mother. The second part, called the Mystical Christ, gives us the theology of the Church. The link between the two is clear: the Mystical Christ is the extension in time and space, or better, in history, of the Historical and Glorified Christ. The insertion of this matter on the Church happily fills a lacuna in the *Summa* of St. Thomas and locates the question where most think he would have placed it — after Christology and before the treatise on the sacraments. There are seven chapters, nearly all by different authors: The Mystery of the Incarnation, The Life of Jesus, The Redemption, The Glorious Epic of Christ, The Blessed Virgin, The Mystery of the Church, The Return of Christ. The Glorious Epic of Christ treats the mysteries of the Redeemer enumerated in the Creed from death to final judgment.

Clearly, the last chapter is a novelty in a Christological treatise, but a welcome one whose inclusion is long overdue. New Testament studies have once more emphasized the singular importance of the eschatological factor in Christianity.

Despite certain omissions which only the specialist would note, and the short shrift given to differing theological opinions, the authors do an adequate job. For example the history of Christological thought is good, though deficient in stating the exact position of Apollinaris. The chapter on the Redemption is not well done. Too little space is given to the idea of Redemption as it appears in Scripture; opposed theories regarding the causality of Christ's Passion on our salvation are almost deformed in their presentation; the place of the Resurrection in the work of our Redemption does not appear in this chapter, but gets disappointingly brief mention in another chapter. A fuller treatment of the New Testament conception of Redemption would have remedied this defect. Still, what is missed above all in this chapter is the all-controlling distinction between the objective and subjective Redemption. A clear and emphatic presentation of this point would have provided an excellent transition to the chapter on the Church.

The editor was fortunate in securing the services of R. Laurentin for the chapter on the Blessed Virgin. It is the best organized and most carefully written chapter in the book. Those acquainted with Laurentin's book *The Queen of Heaven* will find its contents here.

Turning now to the long chapter on The Mystery of the Church, we are pleasantly surprised to find some interesting and important points discussed

which are usually omitted from treatises on the Church. For example, we meet such topics as freedom and authority in the Church, problems of the Church — Catholic Action, missions, reunion. One European reviewer, at least, recorded his difficulty in following Father Liege's organization and development of this chapter, though he could not put his finger on the source of the trouble. The difficulty stems from an attempt to maintain, at all costs, the concept of the mystical body as wider than that of the Church. This leads to stresses and strains, to needless repetition of topics, and to the introduction of hardly helpful distinctions. Clarity and exact theological understanding would require that the point (given explicitly in the encyclicals *Mystici corporis* and *Humani generis*, and indicated, it seems to me, in St. Paul) be adopted, namely, that the Roman Catholic Church and the mystical body are "one and the same thing." The author has extended the use of the term *Church* also. Though this has the sanction of long usage, we may again question the wisdom of such language. On pages 334 and 335 the writer strives to cast his ideas in the modern terminology of the distinction between community and society (or community and institution) with good success.

The sixth volume treating of our seven sacraments has three sections after the introductory chapter on the sacraments in general: the sacraments of Christian initiation, baptism, confirmation, and the Eucharist; the sacraments of healing, penance and extreme unction; the sacraments of ecclesiastical society, holy orders and marriage. Here, too, nearly all the chapters are by different authors; and two of these are known for their competence in this field, Fathers Roguet and Camelot.

The apparent unity of this book was, perhaps, to be expected; its subject-matter, though introducing various problems, would provide such a homogeneous mass that unity would be natural. But there is more than this. By the effective way that the importance of the notion of sign and symbol is emphasized along with the more than usual emphasis on the role of faith in the reception of the sacraments, great visible unity is achieved; and the rather facile objection that Catholic sacraments are a survival of magic is ably refuted. It is to this emphasis on the idea of sign and symbol that the book owes, too, its modernity. We must confess that controversy with the Protestants has forced Catholic theology to emphasize the aspect of causality in the sacraments. Since theologians are only human, there was a corresponding lack of emphasis on the equally important notion of sign and symbol — that in the sacrament which addresses itself to the faith of the recipient. By highlighting this aspect, the authors have contributed much to a deeper appreciation of the liturgy and to growth in Christian life. One instance will illustrate this point: the pages on typology and on mystagogy (pp. 150-91) with respect to the three sacraments of initiation. Teachers as well as pastors will find these very helpful and stimulating.

Very many good things could be said of the different chapters of this book, but limitations of space forbid going into details. Once more the pastoral hints given after the dogmatic treatment of the sacraments of penance and marriage are well done. Father Henry gives a discussion of the attitude to be taken toward birth-controllers. He emphasizes the pastoral need of strengthening their spiritual life: a cold statement of the law and its obligation is hardly enough help. Intelligent readers will not, I am sure, draw from his remarks the conclusion that something like situation ethics is allowable.

The fifth and sixth volumes were translated by Angeline Bouchard, and it is a pleasure to record the very great improvement over the preceding volumes. Her work has been carefully done and is readable English. She has good knowledge, too, of the theological issues involved and so *knows* what she is translating.

JAMES J. DOYLE, S.J.

**THE HEART OF IGNATIUS.** By Paul Doncoeur, S.J. Translated by Henry St. C. Lavin, S.J. Baltimore: Helicon, 1959. Pp. 127. \$3.00.

"St. Ignatius is ordinarily spoken of with respect. . . . How rarely do people speak of him with love!" To remedy this situation, Father Doncoeur has made a judicious selection of texts for the reader who may not have been able to penetrate the apparent impersonality of the *Spiritual Exercises* or come to know the warmth of the *Spiritual Journal*. In all the writings the author has assembled, whether from the pen of Ignatius or from those of reliable witnesses, the image is clear. Were this reviewer to risk reflecting that image in a word, he would suggest "discernment." Nothing, certainly, less rich in meaning will serve to describe the mind and heart which Father Doncoeur's rewarding pages present to us.

THOMAS N. MUNSON, S.J.

**SISTER CLARE.** By Loretta Burrough. Boston: Houghton, Mifflin, 1960. Pp. 176. \$3.00

**LUCINIE.** By M.-L. Pascal-Dasque. Translated by Gary McEoin. New York: Kenedy, 1959. Pp. 220. \$3.75.

These two recent first novels by women authors offer a temptation to comparison that is irresistible. Both novelists have had only lay contact with religious life. Both stories center on a principal figure, a dedicated woman religious who does not leap over the wall. In both, the leading character affects and is affected by her religious sisters. Here, however, the similarity ends. *Lucinie* is a profoundly inward struggle in an externally active order. *Sister Clare* is an outward conflict, and that, paradoxically, in a strictly contemplative community. The headstrong Sister Clare encounters the Carmelite way of life in the three stages of postulant, mistress of novices, and prioress. Perhaps because of the strongly extroverted nature of the youthful Jean, later Sister Clare, the story has a fresh forward movement throughout. The heroine determines, despite even her own misguided efforts, to capture and absorb the Carmelite way of life. The essential action of the novel, really, is that of the novice: to enter Carmel.

*Lucinie's* central action is quite other. Here we have a subtle, mature study of a woman's inner encounter with God's special action. It is perhaps significant that the nursing order to which she belongs is never named. The setting in Algeria is almost forgotten amid the inner events that transcend time and place. That M.-L. Pascal-Dasque can take scenes of sudden death, lovers discovered, religious ecstasy, and miracles, and rigorously subordinate them to the inner story of Sister Lucinie is a tour-de-force of writing. Moreover, Sister Lucinie's religious companions stand out as unique personalities, from the displaced and venomous St. Jean to the earthy and mothering Anne of the Cross. There is an excursion into the mind of each in self-revelatory mental monologues that etch the personal soul-postures with telling strokes. Authoress Pascal-Dasque has an almost hypnotic power of involving one in the inner experiences of human beings. To Sister Lucinie's inner experience



is added the intensely dramatic force of the special coming on of God. This growing mystical possession is the essential movement of a story whose only defect is the lapse into a misty, descriptive euphoria that cuts the reader adrift at times.

RAYMOND J. SCHNEIDER, S.J.

**AS STARS FOR ALL ETERNITY.** By the Brothers of the Christian Schools. Revised by Brother Francis Patrick, F.S.C. Milwaukee: Bruce, 1959. Pp. 255. \$3.75.

**AN HOUR WITH JESUS: Third Series.** By Abbé Gaston Courtois. Translated by Sister Helen Madeleine, S.N.D. Westminster: Newman, 1959. Pp. 169. \$3.00.

**TWO HUNDRED GOSPEL QUESTIONS AND INQUIRIES.** By Bernard Basset, S.J. New York: Sheed and Ward, 1959. Pp. 240. \$3.50.

**ON FIRE WITH CHRIST.** By Frank Holland, S.J. Cincinnati: Xavier University, 1959. Pp. 106. Paper, no price given.

Harried religious, anxious to harmonize their activities as Martha and Mary, will turn with relief to two new "other-directed" meditation books. *As Stars for All Eternity* unlocks "the accumulated wisdom and realism of the centuries-old Salesian experience." Yet no hoary relic of out-dated teaching method survives in these practical considerations on discipline ("Many teachers have lost their prestige and authority by giving too many penances or by imposing them imprudently"), employment of class time ("We should also accustom our pupils to employ their time well. But is not example a most effective means to this end?"), and like matters. Based on the letters and exhortations of St. John Baptist de la Salle to his Brethren of the Christian Schools, these meditations interweave Scripture, sanctity, and pedagogical sanity into a unified whole. *An Hour with Jesus* keynotes the apostolic character of religious life. "Live in the plural and let the plural embrace the whole earth." It cites a religious writing from Communist-occupied Czechoslovakia a plea for Christian solidarity between religious communities. Only in a "concentration convent" did this nun and her fellow prisoners learn how to coordinate their efforts, how to organize their apostolate.

"Hard-nosed" Sodalists and Sodality directors, looking for a combination spiritual-reading and meditation book, will find their needs filled by either *On Fire with Christ* or the gospel-inquiry method of Father Basset. The latter applies the familiar Jocist technique of *observe, judge, and act* to a study of the Gospels with telling effect. The Samaritan woman at the well is observed, judged as an apostle of Christ to her fellow-townsmen. How did she stir up enthusiasm for Christ so quickly? "She seems to have had few qualities. How did she do it? How could we copy her this week?" Two hundred such brief meditations "stimulate our understanding of Our Lord's life among those who want to be Apostles." *On Fire with Christ* presents dramatically "the great ideas of the Spiritual Exercises of St. Ignatius — often in distinctively American dress — on every page." The Sodalist is confronted constantly by a choice: to heed the arduous call of Christ, King of the Sodality, or to yield to the subtle call of Satan, vividly represented in dangerous "social institutions" with their unrelenting "pressures on Christian values." Concrete reflections labelled "Thinking Straight" guide the Sodalist to future action. This portable meditation manual helps the Sodalist to "change and adjust with a changing

environment . . . and yet retain the hard core of principles and values which Christ intended for all places and all times." JOSEPH A. BRACKEN, S.J.

**NOR SCRIP NOR SHOES.** By John H. McGoey, S.F.M. Boston: Little, Brown, 1959. Pp. 280. \$4.00.

Missionary memoirs abound, but perhaps this virile book's special contribution is that it takes us so completely into the mind of a Scarborough missionary as in a kind of retirement in a Bahamas parish he reflects on his life and its fruits, voices some regrets, but primarily thanks God for its blessings, including those very early ones that came via the hardwood slats from the big Morris chair. China before and after the war until the fall of Shanghai forms a good deal of the background. Though not all of the events are edifying, because the author is not trying to establish his heroism, the complex presents an unusually clear and interesting delineation of a man one cannot help liking for his courage, realism, and fundamental Christian humility.

EARL A. WEIS, S.J.

**THE BRONZE CHRIST.** By Yoshiro Nagayo. Translated by Kenzoh Yada and Henry P. Ward. New York: Taplinger, 1959. Pp. 159. \$3.50.

A young Japanese craftsman, a caster in bronze, is the protagonist of this brief novel which has had popularity recently in Japan. The artisan is a pagan, with pagan morals, tastes, and ideals; but his portrayed contacts with Christians of seventeenth-century Japan have the merit of being an attempt to open our eyes to the atmospheres and attitudes on both sides during the Imperial persecutions. And so it is an unusual literary piece, at least in this hemisphere, and may be recommended to older religious for its simplicity of style, viewpoint, story, geographical and historical interest (although it is not a historical novel), as well as for the slightly ironic twist to the ending. A misprint mars the *Salve Regina* on page 115.

EARL A. WEIS, S.J.

**SOME SCHOOLS OF CATHOLIC SPIRITUALITY.** Edited by Jean Gautier, P.S.S. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclée, 1959. Pp. 384. \$4.75.

**WARRIORS OF GOD: THE GREAT RELIGIOUS ORDERS AND THEIR FOUNDERS.** By Walter Nigg. Edited and translated by Mary Ilford. New York: Alfred A. Knopf, 1959. Pp. 353. \$6.95.

These two books cover, more or less, the same subject matter: religious institutes and their founders. They differ, however, in this: the first is a compilation of essays written by religious of their proper institutes; *Warriors of God*, on the other hand, is written by an ordained minister and an associate professor at the University of Zurich. The tone, viewpoint, and aim of the two studies obviously differ.

*Some Schools of Catholic Spirituality* tries "to give, if not a complete idea, at least a satisfying one of Catholic spirituality and its different forms." The purpose of *Warriors of God* is not as clearly enunciated; however, in the chapter dealing with Ignatius Loyola and the Jesuits Professor Nigg indicates his unique goal when he writes: "And since the beginning of the First World War we have in fact been seeing metaphysical problems in a new light; we have tried to shed our metaphysical blinkers and to understand the great

truths of Christianity in all their depth, regardless whether they are presented by Catholics or Protestants. The religious affiliation of the person who propounds a statement of religious truth is secondary; what matters is whether the statement leads to the center of life."

The value of the two works will depend largely on what one is looking for. Father Gautier's work is both an authentic and sympathetic introduction to the ideals and history of the leading schools of spirituality within the Church. For all that, the selections, it must be said, are uneven in handling their subject matter. Some are excellent, notably the selection on Carmelite spirituality; others tend to be more oratorical and hortatory in tone, a defect which clouds the instructional value of the work. Then, too, individual selections are needlessly repetitious. The typography of the book is also somewhat awkward and frequently the punctuation, especially the use of quotation marks, departs from the more accepted American practice.

*Warriors of God* is a sympathetic, literate portrait of great men and women and their work. The observations of Professor Nigg are especially valuable because they are those of an honest and intelligent Protestant who sees in the religious orders of the Catholic Church something beautiful and noble. While Catholic readers may object to some of his observations and conclusions, they will find the study a welcome indication of areas in which Catholics might further the dialogue which has been initiated between themselves and sincere Protestants. The translation is well done. Recommended.

HOWARD J. GRAY, S.J.

**ALL THE DAYS OF MY LIFE.** Sister Mary Jeremy. Indianapolis: Bobbs-Merrill, 1959. Pp. 191. \$2.95.

It is difficult to imagine anyone not liking the lovely, lively autobiography of this Third Order of St. Francis chemistry Ph.D. Sister Jeremy begins at her twentieth year with "You wouldn't have believed it if I had told you. You couldn't. I don't think I would have known how to tell you. Oh, I was so much in love! After three years in the convent, I was ready and eager to pronounce my first vows." Twenty-five years later she ends her narrative with an echo of this first cry. Between these two Franciscan-simple utterances of the heart, which make Sister Jeremy's story the story of any religious striving to be worthy the name, come some of those deep-down, delightfully human, earnest things which make up the religious life. The words "all the days of my life" are, of course, from Sister's religious vows and from the magna charta of every religious, the great, trustfilled, twenty-sixth Psalm.

PAUL DENT, S.J.

**THE DIVINE OFFICE.** By Hildebrand Fleischmann, O.S.B. New York: Herder and Herder, 1959. Pp. 661. Leatherette \$5.25, leather \$6.00.

**THE LITTLE BREVIARY.** By the Benedictine Nuns of Stanbrook Abbey. Westminster: Newman, 1959. Pp. xxiii, 1691, [245], 32\*. \$15.00.

**THE MASS IN MEDITATION: Volume 1.** By Theodore Schnitzler. Translated Msgr. Rudolph Kraus. St. Louis: Herder, 1959. Pp. 247. \$4.50.

**THE MASS THROUGH THE YEAR: Volume 2.** By Aemiliana Löhr. Translated by I. T. Hale. Westminster: Newman, 1959. Pp. 304. \$4.50.

**LITURGICAL RETREAT.** By Roy J. Howard, S.J. New York: Sheed and Ward, 1959. Pp. 145. \$3.00.

**SYMBOLISM IN LITURGICAL ART.** By LeRoy H. Appleton and Stephen Bridges. New York: Charles Scribner's Sons, 1959. Pp. 120. \$3.50.

**TEACHING LITURGY IN SCHOOLS.** By Mother Emmanuel, C.S.A. Notre Dame: Fides, 1959. Paper \$1.50.

**PRAYING IN PUBLIC.** By Thomas Regis Murphy. Milwaukee: Bruce, 1959. Pp. 127. Paper \$1.25.

**THE MASS: A LITURGICAL COMMENTARY: Volume 1, The Mass of the Catechumens.** By Canon A. Croegaert. Translated by J. Holland Smith. Westminster: Newman, 1959. Pp. 251. \$4.75.

**PROBLEMS IN THE LITURGY.** By Gerard Montague. Westminster: Newman, 1959. Pp. 451. \$5.50.

Such a long listing of books on liturgical subjects recently gone to press may be looked upon as a symbol of the demand and interest in the subjects treated. The 1958 *Instructio* of the Sacred Congregation of Rites has awakened many from liturgical slumbers. Directions on what must be done tend to arouse questions about the *how* and *why*. Although the ten publications listed differ considerably in approach, they all aim, in one way or another, at awakening an appreciation of the Roman liturgy and helping others to come in contact with its riches.

Growing consciousness of the Roman Breviary as the community prayer of the mystical body should arouse interest in *The Divine Office* and *The Little Breviary*. Many will tap the spiritual and ascetical wealth imbedded in the breviary only through vernacular adaptations of the complete office. The Herder and Herder publication, a German translation, is quite compact and emphasizes the seasonal cycle of the liturgical year. Its chief advantage: use of the Confraternity edition of the Psalms, an accurate and vivid translation directly from the Hebrew. The Newman publication is the most complete, shortened form of the breviary in English. A translation from Dutch, this publication uses the Knox translation of the Psalms and other scriptural sections. Both the above publications are compiled with an eye to common recitation, a growing practice in religious groups.

*The Mass in Meditation* by Father Schnitzler is the first of a two-volume work which gives us what might be called a spiritual, meditative penetration into the historical data amassed in the monumental studies of Jesuit Father Jungmann. The first volume goes right to the heart of the Mass and presents an appreciative study of the Canon that would be hard to equal, much less surpass. Here is a happy combination of history, theology, liturgy, and moral application. In his foreword to the book, Father Jungmann compares the present work with Gehr's *The Holy Sacrifice of the Mass*. Father Schnitzler certainly treads the noble trail blazed by his predecessor.

In the second volume of *The Mass Through the Year*, Dame Aemiliana Löhr covers the Sundays of the liturgical year from Palm Sunday to the last Sunday after Pentecost. Her penetration into biblical and patristic literature and her grasp of the spiritual insights developed at Maria Laach give her meditations a solidity and depth that are unusual and very profitable.

Father Howard presents a series of talks or meditations centered around the sacraments of baptism, confirmation, and the Eucharist. These talks are

deeply imbedded in liturgical thought and their style is alive and convincing. They should be of considerable help in bridging what is sometimes, and unfortunately, a gap between the external rites of our cult and the riches to be had from an understanding of their meaning.

*Symbolism in Religious Art* differs considerably from the books mentioned so far. This book presents a clear and easily understood treatment of 134 symbols used by the Church. Drawings accompany the explanations. Although it is not an exhaustive study, it is helpful and will probably be appearing in the room where sisters embroider their liturgical symbols on vestments.

Mother Emmanuel's reflections in *Teaching Liturgy in Schools* are fresh, practical, and clear-sighted. Although intended mainly for the elementary level, this storehouse of experience will be welcomed by all teachers of religion who realize their mission to divulge the treasures of the liturgy. Anyone called upon to offer invocations at odd moments for which no prayers or benedictions are available, will find Father Murphy's booklet, *Praying in Public*, a handy item.

Many commentaries on the Mass are available today. *The Mass: A Liturgical Commentary* is unfortunately heavy and weighted with detail. The scholar will find it necessary to go beyond what the Canon offers while the more casual reader may find the going somewhat rough due to technical jargon and a goodly amount of Latin throughout. A practical book on rubrical matters, *Problems in the Liturgy* presents in an orderly scheme the many responses given in the *Irish Ecclesiastical Review* during the past fifteen years. It is unfortunate that a book of this sort went to press before the *Instruction* mentioned in our first paragraph was issued.

JAMES K. SERRICK, S.J.

**THE SON OF MAN.** By Francois Mauriac. Translated by Bernard Murchland. Cleveland: World, 1960. Pp. 158. \$3.00.

More a meditative study than a systematic representation of the life of Christ, *The Son of Man* is a sincere and frequently eloquent testimony to the meaning of Christ in the life of one of the world's greatest living writers. Francois Mauriac offers another insight into his perceptive world-vision. Frequently he has been preoccupied with sin and suffering; in *The Son of Man* another note is sounded: one of peace and vibrant love. Readers who are familiar with the author and those who are interested in studying the reaction to Christ in the heart and mind of a brilliant Catholic will find this book both significant and immensely rewarding.

HOWARD J. GRAY, S.J.

**YESTERDAY, TODAY AND FOREVER.** By Robert W. Gleason, S.J. New York: Trinity Foundation (36 E. 61st St.), 1959. Three records, total playing time two hours. \$10.00.

The subtitle of this album, *A Series of Recorded Theological Talks*, is belied by its contents. Talks they are not. Sermons, polished and precise, they are. Father Gleason, chairman of the department of theology at Fordham University, treats Spiritual Balance, Hope, God's Fidelity, Anguish, Destiny, and Charity with a thought-provoking clarity and rhetorical emphasis reminiscent of the perorations of Bishop Sheen. His themes are developed slowly with a mind to both spiritual insight and emotional impact. Carefully structured for clarity, the sermons reveal refreshing seeds of contemplation. The Charity of Christ, for example, explores the Christian's essential openness to communion with the unique inner word in each person. "God has said some-



thing in each that He does not repeat in another," and our business is to be attentive enough to hear it. Father Gleason has a strong, flexible voice and precise enunciation, though there is an Olympian detachment and a formalized emphasis that comes in at times and robs his insights of warmth and human identification.

RAYMOND J. SCHNEIDER, S.J.

**THE HIDDEN FACE.** By Ida Friederike Görres. New York. Pantheon, 1959. Pp. 428. \$4.95.

**A MEMOIR OF MY SISTER, ST. THERESE.** By Sister Genevieve of the Holy Face. Translated by the Carmelite Sisters of New York. New York: Kenedy, 1959. Pp. 249. \$3.50.

**THE SPIRITUAL GENIUS OF ST. THERESE.** By Jean Guitton. Translated by a Religious of the Retreat of the Sacred Heart. Westminster: Newman, 1959. Pp. 51. Paper \$90.

Of these three new books about St. Therese of Lisieux, *The Hidden Face*, a biography, clearly stands out as of special importance. The author sets out to remove the many veils which have so long hidden the "real" saint from our gaze: "the cheaply gilded veil of insipid bad taste; the opaque, rigid folds of an outmoded ideal of sainthood; the deceptive curtain of stylization; and finally, the radiant gauze of her own resolute silence, which no human effort can ever entirely lift away." Her scholarly, penetrating analysis has entirely fulfilled this aim. The English reading public is indebted to Richard and Clara Winston for a very readable translation of this work. The *Memoir* derives its special merit from the intimate relationship between the author and the saint. Celine Martin, the Little Flower's elder sister and confidant from childhood days as well as her spiritual daughter in religion, is unquestionably equipped to give new insights into the saint's character and personality. Who else could recount those homey incidents as when the two-year-old Therese broke down in tears at the loss of a coveted sugar ring. The casual reader might say, "So what?" But to the saint's devotee, such reminiscences will be like paging through the family picture album. Jean Guitton's approach is far from biographical. He attempts to interpret the significance of the saint for the modern world. In a series of reflections he singles her out as a "genius" standing on a peak with the likes of Paul, Augustine, and Francis of Assisi. Those familiar with this noted layman's writings in theology will welcome his usual clarity on a subject which obviously claims much of his heart.

ROBERT F. GROSS, S.J.

**MY GOD AND MY ALL.** By Elizabeth Goudge. New York: Coward-McCann, 1959. Pp. 317. \$4.95.

St. Francis of Assisi had a "strong passion for the costing simplicity of singlemindedness." This dominating trait emerges with great clarity in this sensitive and appreciative treatment of the perennially loved saint of Assisi. The reader follows the buoyant Francis through his exuberant youth and the joyous early years of the small brotherhood. Then come the somber, later years when brothers who did not share his fervent devotion to poverty occasioned the grief which purified to the last degree Francis' overwhelming love of God. The most memorable of his followers are ably characterized, none with more gentle perception than the Lady Clare. All through the book are skillfully interwoven the many appealing accounts of the brotherhood which have been preserved in *The Flowers of St. Francis. My God and My All*



brings both reverence and humor to the story of a saint whose approach to God embraced both these qualities. All readers, perhaps especially non-Catholics who look with special affection on St. Francis, should find in this book a true inspiration to think more deeply on the things of God.

JOHN E. BEEZ, S.J.

**LIFE OF UNION WITH MARY.** By Emil Neubert, S.M. Translated by Sylvester P. Juergens, S.M. Milwaukee: Bruce, 1959. \$4.95.  
**CATHERINE LABOURE AND THE MODERN APPARITIONS OF OUR LADY.** By Omer Englebert. Translated by Alastair Guinan. New York: Kenedy, 1959. Pp. 243. \$3.95.

**MARY OUR MOST BLESSED LADY.** By Otto Hophan, O.F.M.Cap. Translated by Berchmans Bittle, O.F.M.Cap. Milwaukee: Bruce, 1959.

Father Neubert needs no introduction as a contributor to the field of Marian literature. His thirteenth volume, *Life of Union with Mary*, is a way of life built around the relations of Mary to God and to man. It is an attempt to put Mary into everyday life and as a result the book contains many practical suggestions for making devotion to our Lady part of everyday living. The theme, union with Mary, includes union of thought, of will and sentiment. The obstacles which stand in the way of this union are also treated; the last chapter is devoted to mystical union with Mary. In compiling this work Father Neubert has drawn upon the biographies of saints, the writings and testimonies of many religious and lay people who have experienced union with Jesus and Mary. He not only gives the dogmatic basis for this union with Mary, but also gives detailed methods for working at and achieving it. The author himself has spent many years in spiritual direction and in studying Mary's position in the spiritual life.

The apparitions of our Lady on this earth always make interesting reading, and so it is with Abbé Englebert's *Catherine Labouré and the Modern Apparitions of Our Lady*. The first half of the book is devoted to a study of the life and personality of Catherine Labouré and the means by which the Miraculous Medal began to be propagated. The miracles and conversions attributed to the use of the medal are also treated along with a detailed account of the conversion of Alphonse Ratisbonne. The apparitions are seen as the first link in a chain of occurrences extending through the century. According to the author the visions of the Miraculous Medal were completed by appearances of our Lady at La Salette, Lourdes, Pontmain, Pellevoisin, Fatima, Beauraing and at Banneux; a brief account of the circumstances connected with each of these is given. The theme is that each apparition carried the same message and confirms the gospel message.

The purpose of *Mary Our Most Blessed Mother* is to present the life, position, and grandeur of our Blessed Lady from the written sources of revelation and do this in a doctrinally sound way. The author outlines the life of our Lady in its external form, but gives considerable space to showing its internal development also. Considered in the work, in addition, are the prerogatives and position of Mary in the Church. The book also seeks to present Mary to the separated brethren with the hope that all Christians will be united at her feet. This is a translation of the fourth edition and it has been brought up to date by the author to conform with the latest developments in the field of Mariology.

EMMETT P. HOLMES, S.J.

BOOK ANNOUNCEMENTS

**Breviary and Missal Prayers.** Edited by John C. Selner, S.S. Benziger. Pp. 199. \$8.50.

**The God-Man Jesus.** By Frank Dell'Isola. Bruce. Pp. 238. \$3.75. The life of Christ as recorded by the four evangelists, compiled from the Kleist-Lilly version.

**Father Connell Answers Moral Questions.** By Francis J. Connell, C.S.S.R. Edited by Eugene J. Weitzel, C.S.V. Catholic University of America. Pp. 210. \$3.95. A selection of answers to questions in the *American Ecclesiastical Review*.

**The Whole Story: God and Man Through the Ages.** By Martin J. Healy. Confraternity of the Precious Blood. Pp. 690. Prayerbook size, \$1.00.

**Guide to the Revised Baltimore Catechism for Grades VII, VIII.** According to the text: St. Paul Catechism of Christian Doctrine for Grades VII, VIII. Daughters of St. Paul. Pp. 444. Cloth \$3.50, paper \$2.50.

**A Manual of Dogmatic Theology.** By A. Tanquerey and J. B. Bord. Translated by Msgr. John J. Byrnes. New York: Desclee. Vol. 1, pp. 436; vol. 2, pp. 462. The set \$9.75.

**We and the Holy Spirit: Talks to Laymen.** The spiritual writings of Léonce de Grandmaison, S.J. Translated by Angeline Bouchard. Fides. Pp. 223. Paper \$1.75.

**In Remembrance of Me: The Prayer of the Church and the Sacraments.** By A. G. Martimort. Translated by Aldhelm Dean. Liturgical Press. Pp. 217. \$3.25.

**The Apocalypse of St. John.** By J. M. Feret, O.P. Translated by Elizabeth Corathiel. Newman. Pp. 273. \$4.00.

**The Twenty Ecumenical Councils of the Catholic Church.** By Clement Raab, O.F.M. Newman. Pp. 226. \$3.50. Reprint of a 1937 publication.

**Consider Your Call.** By Elias Cardinal Dalla Costa. Translated by Arthur T. Schmidt. Derby, New York: St. Paul Publications. Pp. 206. \$3.00. A treatise on vocation to the priesthood. Italian edition published in 1937.

**A Handbook of Heresies.** By M. L. Cozens. Sheed and Ward. Pp. 92. Paper \$.75. An abridgement of the original book of the same title.

**The Mystical Body and Its Head.** By Robert Hugh Benson. Sheed and Ward. Pp. 92. Paper \$.75. Parts of the author's *Christ in the Church*.

**Nullity of Marriage.** By F. J. Sheed. Sheed and Ward. Pp. 132. \$3.00. A new edition revised and enlarged.

**Evidence for Our Faith.** By Joseph H. Cavanaugh, C.S.C. University of Notre Dame Press. Pp. 256. \$3.00. A thorough revision of this college textbook.

**Bride of a King.** Drawings by Sister M. Edward Clare and Elizabeth Elliott. Adapted from Father Daniel A. Lord's *Shall I Be a Nun?* Vocation House, 41 Bassett Rd., London, W. 10, England. Pp. 79. Paper, no price given.

## The Lord Is My Shepherd

*The Lord is my shepherd: I want for nothing; he makes me  
to lie in green pastures,*

*He leads me to waters where I may rest; he restores my soul.*

*He guides me along the right paths for his name's sake.*

*Although I walk in a darksome valley, I shall fear no evil,  
for thou art with me.*

*Thy crook and thy staff: these comfort me.*

*Thou preparest a table for me before the eyes of my foes;*

*Thou anointest my head with oil; my cup brims over.*

*Goodness and kindness will follow me all the days of my life,*

*And I shall dwell in the house of the Lord days without end.*

**B**Y A SPECIAL INSPIRATION the Psalmist foresaw that the Redeemer would come in the flesh and that He would found a Church and that He would be a Shepherd over it. However, this is not the only instance in the Sacred Scriptures where God alludes in very distinct language to the "Shepherd" mentioned by the words of the Psalmist in this beautiful psalm; but the "Shepherd" whom God has set over His only true Church is also very clearly indicated in the words of Ezekiel where it is stated: "And I will set up one shepherd over them; and he shall feed them, and he shall be their shepherd" (Ez 34:23). Now what is significant in these words is that the same term is here used for "shepherd" and "to feed," so that the sense is that this Shepherd which God has set over His Church is both our Guide and our Food as well. The Lord is not only our Shepherd; but He is also the means by which we are kept in existence, both body and soul. The Lord is our Shepherd who feeds us with Himself; for by means of the Church which He established He continues to say, "Take and eat! This is My Body" (Mt 26:27). By means of His Church He is able to carry out the words of this psalm and fulfill their implication by feeding us with Himself; for that is what the words "the Lord is my Shepherd" mean or imply in the original Hebrew, since in

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The author of this article is an American layman who is living a contemplative life and who wishes to remain anonymous.

that language no distinction is made between tending, governing, and guiding a flock and feeding it. What a wonderful thing it is to have such a Shepherd who is able to feed His sheep, namely, all the faithful, with His own Precious Body and Blood!

But God is not only our Shepherd; He is also our companion and our friend, since this word *shepherd* is often used to designate the idea of companionship and friendship. "How beautiful art thou, my love, how beautiful art thou" (Cant 4:1). It is significant that in addressing the souls of all who love Him, God should here make use of a word which is a derivative of the term used by the Psalmist when he refers to Him as his "Shepherd." And so by an extended use of the term *shepherd* we may refer to our Lord as someone whom we love and in whom we find our whole delight. The Lord is our Shepherd in the sense that it is in Him alone that we can find our whole delight. He alone is the sole object of our love: The Lord is my Shepherd because the guidance He exerts over me is the guidance of love and delight. He is Love in nature and essence. The Lord is my Shepherd in the sense that I am being ruled and governed by means of that everlasting love and delight which He is. The Shepherd here spoken of by the Psalmist is none other than the King of love, and so the dominion He exercises over us is the dominion of love and love alone.

God guides and governs us by mean of His love. "The Lord is my Shepherd. I want for nothing." What can be lacking to him who is governed and guided by Love Itself? The Lord is my Shepherd in the sense that I have God Himself for my close companion and friend. From the day of my birth 'til the day of my death, this guide in the form of Love Incarnate will be my close companion and friend, so that no circumstance can arise in which His help and friendship will not be there to see me through everything I shall ever have to undergo. Having such a Shepherd we can all say, "I want nothing," that is to say, no circumstance will ever arise in our lives in which we shall suffer any sort of insufficiency; for we will always have what we need from this Divine Lover of our soul, this God who both created and redeemed us. "I know mine," He tells us in the Gospel of St. John (10:15). He knows us better than we know ourselves, and no real want we can ever have will be overlooked by Him who has loved us from all eternity.

There are times when we may think we need what this "Good Shepherd" sees we do not need, and which would not be

of any value for our eternal salvation. One thing we can be sure of, and that is with such a lover as God is, anything we really need to advance in our effort to get to know and love Him better we will most certainly have; and so we shall never be devoid of the good necessary for our progress along our journey to our heavenly home.

The whole Bible has often been compared to a medicine chest in which may be found remedies suitable to every need the soul can have on its journey through time. And so, just as we think it nothing at all to rush over to the drug store to get something to soothe our bodily aches, so in like manner we should never be slow to turn to the pages of Holy Writ whenever we feel we need some words of help and consolation in the troubles and trials of this life. Our Lord is often referred to as a physician in the Scriptures. By this it is meant that we should use the words He speaks to us in them as a sort of medicine to apply to the ills of our souls. "Honor the Physician," we read in the Book of Ecclesiasticus (38:1). "Honor the Physician for the need thou hast of Him. For all healing is from God. . . . The most high hath created medicines . . . and the wise man will not abhor them." Though these words refer to the medicines the doctor prescribes for the ills of our bodies, we know that in addition to the literal meaning of these words, there is also a spiritual and a mystical one. They also refer to that Heavenly Physician which our Lord is and the many remedies He has devised for the many ills of our souls. "The most high hath created medicines" in the form of the Church with her entire sacramental system; and so, "a wise man will not abhor them." At present, though, we intend to limit our consideration to the medicines to be found in the Sacred Scriptures and especially as these may be had in the words of the twenty-second psalm, and in many others as well; for in one of them we actually see the Psalmist call upon God as we do on an earthly doctor and say to Him, "Heal me, O Lord, and I shall be healed." These two words *heal* and *healed* are so rich in Hebrew that we can hardly realize the comfort they bring when read in the original, since besides the connotation of healing they are also a metaphor for comfort and consolation. When in the words of the Psalmist we ask God to "heal" us, we include the petition that we should be restored to that pristine felicity we all possessed before we fell into sin. We ask God that we should one day win back that same unmarred happiness Adam once possessed in Paradise and which the words of the twenty-second psalm

reawaken in our soul as often as the beauty of them comes to our mind: "The Lord is my Shepherd; I shall not want." The complete fulfillment of all that these words imply will take place after we have been completely healed of the effects of original sin and restored to the state of innocence Adam had before the Fall. "We shall not want," because after this life is over all our desires shall be fulfilled and there will be nothing we have to have which God will not give us in the complete and perfect giving of Himself to us in the life to come. "We shall not want" because after we die God shall be all in all to us so that, having Him with all the fullness and completion in which we will then have Him, we shall lack nothing to be eternally happy. God will then "spread a table" before us on which He will Himself be the food of our glorified state. For if even during this life "the Lord is our Shepherd," in the sense that it is in the possession of Him alone that we can find our true delight, what will it not be to have that same delight in Him when we shall become completely assimilated to all that He is in the life to come? If even on this earth we derive our whole satisfaction in the thought that we have God who is Love Itself for our companion and friend, what shall it not be for us to enjoy that companionship and friendship of His when we are where alone we can truly and fully participate in it? And if even while we are on this earth we find it such a delight to be ruled and governed by Him who is Love Itself, what will it be when we shall have that guidance and governance in Heaven itself?

"The Lord is my Shepherd." What a privilege it is to have God Himself to guide and conduct us through every vicissitude and event of this life; for with such a guide, "even though I walk in the dark valley I fear no evil, for He guides me in the right paths." The Psalmist says that as long as he shall live he has nothing to fear, because it is the God of righteousness who conducts along the paths of His own righteousness, and that He does so for His name's sake, namely, for the sake of Jesus, since we could never have that original righteousness we once possessed in Adam unless Christ offered Himself for us as a victim for our sins. And so it is for the sake of the sufferings of Christ that we are now able to tread those paths of righteousness that will lead us to the realms of unending bliss in Heaven. "And a path and a way shall be there," Isaiah tells us (35:8) "and it shall be called the holy way." Our Lord said He was that "holy way" when He said, "I am the Way." He is the right path of



which this Psalmist speaks and along which he is being guided by God. No wonder he can say that, "even though I walk in the dark valley, I fear no evil, for you are at my side." For what shall we be afraid of when we realize that He who both made and redeemed us is constantly on the lookout for our every need, and He will permit nothing to happen to us which will not conduce to the greater good of our soul both in time and in eternity?

"In verdant pastures He gives me repose; beside restful waters He leads me." In these words the Psalmist wishes to point out God's tender compassion for the human race and the many comforts and consolations with which we are provided from the very first days of our existence until our last breath. "Show me," the soul says to her Beloved, "Show me, O Thou whom my soul loveth, where Thou feedest, where Thou liest in the midday" (Cant 1:6). The "repose" here spoken of is that of reclining on the bosom of Christ, mentioned in the Gospel of St. John (13:25), for the soul's rest in Christ is here compared to the pleasant and refreshing experience we have when we lie down on the tender grass on a hot summer day. Another signification for "repose" is the idea of being interchanged. "Repose" refers to that immingling of the soul with that of her beloved Lord by means of some extraordinary grace which makes of the two one; so that the "verdant pastures" are those exquisite delights the soul finds as she feels herself being drawn into the inmost essence of Him whom she loves — namely, the beauty and comeliness of Christ. The soul speaks of the pleasure she has in Christ as a sort of lying down on the young, fresh, and tender grass, in order to indicate the pleasing sensation which the rest she finds in Him procures for her. "Beside restful waters He leads me." These restful waters are the vast number of blessings we receive from God and which afford us so much consolation in the sorrows we have to bear. "He refreshes my soul." God "refreshes" the soul when by means of His grace it is restored to that pristine beauty it had before it fell into sin, for the word "refresh" means to convert, to bring back, to restore, and to renew. Whenever we are being renewed in Christ, we are being refreshed in soul and reconverted to God. The fullness of conversion will take place by means of that renewal, that restoration, that complete conversion and refreshing of the heaven and earth spoken of in the Apocalypse of St. John (21:1), wherein he tells us that he saw a "new heaven and a new earth, for the first heaven and the first earth had passed away." Through

sin, Isaiah tells us (24:5), "the earth is infected by the inhabitants thereof." And so the time will come when it will pass away and be recreated in Christ, so that at that time our souls will be completely refreshed because of their being completely converted to God. At present our conversion is only partial; and so the refreshment of which this psalm speaks to us is not as perfect as we would desire it to be, since we still need many things which after we die we will no longer have to have in order to be perfectly and completely happy. It is only after this life is over that our soul will be completely refreshed with that refreshment and renewal in Christ of which this psalm speaks.

"Even though I walk in the dark valley, I fear no evil." What is this "dark valley"? Literally, it is the valley of the shadow of death, which in Hebrew is used poetically for very thick darkness. When we read the Book of Job, we find this word *shadow-of-death* being used on five different occasions to denote what no other expressions convey. In order to express the contempt he had for the present life, Job says: "Let the day perish wherein I was born. Let the darkness and the shadow of death cover it" (3:3-4). On another occasion he characterizes our entire existence in this world as "a land of misery and darkness where the shadow of death dwelleth" (10:22). In the third verse of the twenty-eighth chapter, he again makes use of the same word in order to indicate that our whole life is lived in death's shadow and that we will never cease to be freed from its image until we are out of this world. And the Psalmist speaks of walking in the valley of the shadow of death, because as long as we live we are never free from the fear of our having to undergo the penalties we have to pay for the sin of our first parents. We walk in the valley of the shadow of death, because as long as we live we can never be free from the necessity of dying; and the thought of our death haunts us from the cradle to the grave. We are said to be walking in the valley of the shadow of death because we always live with its image before our eyes, since there is nothing we can see that will not some day have an end. As long as we live we walk, as it were, in the shadow of death, in that the calamities and miseries of life which will last as long as we will, are a sort of image of death, since they prepare us for its approach when the time will come for us to leave this vale of tears. And yet the Psalmist says — and we should all say with him: "Even though I walk in the dark valley — the valley of the shadow of death — I fear no evil; for

You are at my side." The Psalmist tells us that we have nothing to fear from death, because Christ has removed its sting. "He suffered death," St. Paul tells us, "that He might by God's gracious bounty experience the throes of death for the sake of every human being . . . that through death He might destroy him who had control over death; that is, the devil, and deliver those whom throughout their lives the fear of death held in bondage" (Heb 2:9-15). "I will deliver them out of the hand of death," our Lord tells us through the words of Osee. "O death, I will be thy death; O hell, I will be thy bite." The Psalmist knew this; and that is why he says, "Even though I walk in the dark valley, I fear no evil." He knew that Christ would one day die and that by means of His own sacred death we would be freed from the bondage of death, so that even though we die, yet we shall live forever that life He merited for us by all He underwent for our sake.

"I fear no evil," we say to God, "for you are at my side." We are not afraid of anything that can happen to us in this life, including death itself, because we are assured by the words of this psalm that in everything we have to go through, God will assist us by His divine aid, and we will always find ourselves upheld by Him in a manner too marvelous to comprehend. "When thou shalt pass through the waters," that is, the trials and afflictions of this life, including the agony of dying, "I will be with thee," our Lord says to us in words we can no more question than we can question our own existence. "When thou shalt walk in the fire, thou shalt not be burnt: and the flames shall not burn thee" (Is 43:2). With this divine aid of God Himself before his mind's eye, no wonder the Psalmist was able to say: "Even though I walk in the dark valley, I fear no evil." For what is there anyone can fear when he is given the strength to trust God in those most agonizing moments of his life when his soul will be wrenched from the flesh of which it formed such a close companionship all the time it was in the body? What can unduly alarm him who is not unduly frightened by what so many dread? Christ has destroyed death's terrors, and so it is now nothing more than a sleep from which we will one day awake as gently as we rise up every morning from our previous night's rest. And so, if we are afraid to die, we should also be afraid to go to sleep every night as well. If we fear God with the filial and reverential fear He wants to be feared with, we will not have to fear anything else — death included.

## The Brothers' Vocation as a Natural Ideal

Robert D. Cihlar, S.J.

**Y**OUTH is idealistic. Whatever appeals to it as the greater good, that it will seek. It will seek it with a determination seldom found in later life. The child's changing ideas of what it wants to be when it "grows up" is a simple confirmation of this fact. At one time it aspires to be a fireman, at another a doctor, and so on. The desire changes with the appreciation of the good to be attained — one's own personal good. The child is led, without knowing the meaning of the word, by an ideal.

The ideal not only fires the imagination but it must also be something within reach of the abilities a man knows are his. A child does not fully realize its limitations. As a consequence it aspires to things far above its present capabilities. For the adult and the young man, however, the ideal must be something which is possible — and possible through one's own efforts, talents, and opportunities.

An ideal must be capable of satisfying a man's sense of personal worth. It must also be achievable by *this* man. He must be able to *see* himself as realizing this ideal. People he knows, others he has read about have reached this goal; why not he? Often, not fully appreciating his own limitations, he will, like the child, aspire to things which are not for him. As realization comes, so the ideal changes or deepens. For the time being, however, the mere possession of an ideal is enough to cause him to strive for it.

It is not difficult to see how the makings of an ideal are to be found in the married state. It takes a little more discernment to find them in the other vocations; and perhaps this is the reason, naturally speaking, why most people find their vocation in marriage. To be looked up to, even in the small circle of the family, to be the head of that family, to be needed, to be loved and to love, all these satisfy a man's sense of personal worth. The fact that others have failed in this state does not deter him

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nor make it less available. Rather he is all the more convinced, because he possesses an ideal, that his case will be different.

Now let us take up a comparison in religious life also based upon the supposition of the ideal as given above. The priesthood at one time or another seems to appeal to most Catholic boys. They are attracted by the reverence shown the priesthood, and this in turn gives them an appreciation of its dignity. They *see* themselves invested with this dignity, receiving the reverence now accorded to another. They *see* themselves at the altar, in the confessional, at the bedside of the sick and dying. Their sense of personal worth is satisfied, and they know that the goal is achievable because others have made it. Their efforts could bring them there.

We have present then in the priesthood two of the elements which go to make up an ideal. This in turn, depending on the intensity of the desire, becomes a motivating force to (1) prayer, leading to a more obvious cooperation with grace; (2) reading, leading to a greater knowledge of the true meaning of the priesthood; and (3) a greater application to study, since scholastic ability is necessary. One thing leads gradually to another. A vocation does not appear all at once but comes, like the dawn, gradually. No one of these is sufficient in itself. Most vocations, however, *can* be traced back to the development of the ideal.

Vocations to the priesthood are more plentiful because they follow the pattern and contain the essentials of an ideal. It is not so, however, in the case of the lay brother. Public opinion, and consequently the general opinion of youth, is against such a vocation. It is looked down upon simply (and mainly) because it lacks those two motivationally essential parts of an ideal. A young man cannot imagine himself in the position of one who is looked down upon, who possesses in the eyes of the laity, and often the clergy, no natural worth or dignity. Why is this? Why must there be a lack of this natural value in this way of life? Why must the motivation for accepting such a vocation be *only* and *solely* supernatural?

Obviously this is delicate ground on which it behooves one to tread ever so lightly, if it is to be trod at all. But it is not my intention in any way to minimize the supernatural motive. A vocation without such is no vocation at all. Nor do I wish to say that it is of lesser importance, for even that which I choose to call *natural* motivation is in reality an action of grace building on nature. It is sometimes true that the natural motivation is

the more obvious of the two, but in the course of, let us say, the preparation for the priesthood, grace builds on that natural motive to such an extent that the supernatural motive becomes the first consideration. My contention, therefore, is that both natural and supernatural motivation, though not of equal importance, are of equal *necessity*, simply because we are human beings.

With this explanation, let us try for a subjective viewpoint of what a young man sees when he looks at the life of the lay brother. Perhaps from such a viewpoint we shall catch some hint of the defects in the presentation of this vocation and the possible errors in our thinking concerning it.

Undoubtedly the greatest deterrent to a young man is the prevalent attitude among the laity, and some clergy, that the brothers' life is a demeaning of self. They feel that the brother is an admitted failure—or becomes such when he becomes a brother. It is rather hard to dislodge the idea that the lay brother is one who "could not" become a priest because of inferior mental ability or some other defect. Popular Catholic literature and various hagiographers of the past have contributed to this idea. The humility of some saints has been demonstrated by their wishing to be with the brothers or work with them (meaning to demean themselves). Among present-day Catholic books the *Mass of Brother Michael*, though a romantic and entertaining story, is an example of extremely poor propaganda material. Yet it is from such weakly representative literature that attitudes are formed, and once having formed become traditional. In short, the persistent idea is that a man who becomes a lay brother is exceptional, in either his holiness or his ignorance. It is not a vocation "possible" to the average man because it offends his sense of personal worth. It is within reach of his abilities, but it is also often beneath them. It therefore does not fulfill the conditions of the ideal, in the natural order, as expressed above.

This idea poses a very thorny problem, but a problem which must be solved if the numbers of the brothers are to increase. A change is evidently necessary in our thinking—and actions—for the mass of tradition is against the brother. The Church, from earliest times, has made use of the principle of adaptation; and adaptation to the times and their needs is the thing to be considered.



Tradition dating from the Middle Ages has assigned the brothers' vocation to the uneducated and lower classes who, wishing to serve God more perfectly, seek this perfection in the religious life. Now, going farther back to the natal days of monasticism, we find that this was not true then. The early "Fathers" were not Fathers at all, but in their manner of living the equivalent of the latter-day brother. They engaged in manual labor, meditation, penance, and so forth, but were seldom if ever ordained priests. Necessity, among which was an ever-widening ministry in the monastic groups, brought about the inclusion of priests in their ranks. As the accent on the ministry grew, gradually the bulk of membership became priestly. Men of education, since educated men were the exception, were directed to the priesthood. Those without education could not hope to become priests; but, still wishing to become religious, they were directed to the life of the lay brother. This insistence upon educated men for the priesthood was brought about as part of the much needed reform of the clergy at the time of the Reformation. It also, as a side result, brought about a complete reversal of the original scheme of monasticism; or at least it was the culmination of a reversal that had been taking place for some centuries.

However, considering modern times we find the educational picture itself reversed (at least in most western countries) and the illiterate man becomes the exception. In the United States, for example, the major portion of the population has completed at least a high school education; and the years since the Second World War find more and more high school graduates going on to college. Superimpose this picture upon that of the time of the Reformation, and a natural explanation will appear for the decrease in brothers' vocations. However, it is only a natural explanation. This does not necessarily mean that God is calling fewer young men to His service as brothers. It does mean that these men, better educated and better qualified, no longer consider this vocation as an ideal or even an alternative, which it much more readily was considered a few centuries ago. The brothers' vocation offers them too little in the way of a sense of personal worth.

Tell me that the reason for this is a lack of supernatural insight and I will readily admit that this is true. In the order of grace the brothers' vocation has both great dignity and value. But the young man of today, unfortunately, has a much more sophisticated attitude toward life and greater cultural advan-

tages without the balance of living in an age of faith which would have fostered this insight. This is a fact, and we have to adapt ourselves and our methods to it. It need not be without its own peculiar blessing.

We are, after all, instruments which God uses. We commit a heresy of sorts if we expect His grace alone to do the job of fostering vocations. We must be prepared to offer candidates opportunities in their work for God which are suited to their greater education and better-developed abilities. Certainly in the congregations of teaching brothers provision is made for this in the various administrative and educational aspects of school life. The boys see this and respect it. The primary concern here, however, is with those mixed orders or congregations composed of priests and lay brothers. Here the brothers' duties as a rule are menial as well as manual. If, for example, a brother is qualified by his talents and/or education to work in posts of considerable trust, dignity, and even title, why should they not be given to them. Such posts as treasurer, registrar, superintendent of buildings and grounds, promotion, public relations, library, and so forth, occur as possibilities. I am sure there are many others. Given these posts, they should also be delegated enough authority to act freely in them. I might even say that should a brother be discovered to have talents in these lines and not be qualified by education, such education should be provided. All things being equal, there is really nothing that a priest does which cannot be done by a brother except in the direct area of the ministry. I certainly do not wish to advocate the idea that the brotherhood is equal to the priesthood; but I do hold that in his capabilities he is often equal to and sometimes better than the priest. When this is so, prescindng from personalities and persons, should he not be allowed to fully employ these capabilities for God and for the benefit of those who would see him and get to know him? If we want to get brothers who are well-qualified in their lines, do we not also have the duty to God to make the best use of the men He sends us, even to the extent of demonstrating their qualities to others as a means of influencing them?

The introduction of the idea of example as influence presents another aspect in the matter of vocations. Seeing is believing. With brothers openly shown in positions of responsibility, an acknowledgment of their abilities is forced upon the beholder. Association will gradually accord a greater respect, provided of course the man conducts himself as one worthy of

respect. Respect accorded *in* and *out* of the order or congregation ought gradually to influence or raise the calling, from the natural viewpoint, to conform with the principles of the ideal. In effect, what I would maintain is that there is a need for a greater "going in their door to bring them out ours." But first, of course, there must also be a change in attitude from within the order or congregation itself, or more precisely, among the members of the order or congregation.

It is axiomatic that young men have a sixth sense in detecting the defects of their teachers or superiors. It is at times disconcerting to have them expose our weakest points. Though we might all profess a great reverence and esteem for the brothers, too few of us really feel it. Too often, in a rare and honest moment, we find the prevailing attitude toward the brothers in ourselves. We have only a notional knowledge as opposed to a real conviction. This is readily detected and carried over to the students and is reproduced in them. A patronizing, condescending attitude, even one of pity, obliterates the rosy picture we would like to paint; and the student sees right through it. He sees, often more clearly than we, the idea of inequality, of superior and inferior, master and servant. And we should not be surprised that he does not find this attractive.

Why is this? Is it possibly because the social attitude has evolved in contradistinction to our own at home? That is, do we in practice have a social attitude toward the brothers which does not correspond to what we hold for society in general? Is this contradiction at home possibly one of the reasons that we, who are exteriorly champions of this new social attitude, are not so readily accepted as its champions? Undoubtedly there must be a hierarchy of superiors and subjects for the preservation of good order. This is a pure sociological fact. However, it is not necessary that there be superior and inferior on the social level in religious orders or congregations, which finds its equivalent in the caste system. We maintain the "fiction" of all being equally members of the order or congregation; but this is true only as regards spiritual matters. Actually it works out to the maxim that some are more equal than others as far as temporalities are concerned. If, for instance, the priests are allowed something, the equivalent to the brothers *must* be less good, and so on right down the line. This spells out to the laity what they assume is our real attitude.

The purpose of pointing up these defects is most certainly not an attempt to antagonize. It is merely to point out things in our actions which negate our words, thereby withdrawing from this vocation some of the sense of personal worth. A prospect of such things, contained in the acceptance of a brother's vocation, cannot help but prove repugnant to the young men we would like to gain, for they both sense and see them. Considering the society and cultural background in which they live, it is the only natural conclusion they can come to. We stand convicted by the principles we advocate and the profession we make. We ourselves are not without guilt in this lack of an "ideal" in the life of the brother. We seem to expect almost overwhelming actions of grace in the face of obstacles we have helped to erect, and it is unjust to do so. In becoming a brother, a young man today must surrender much more than did his predecessor of a few centuries ago. We have no *right* to expect miracles of grace. Very few Pauls have been thrown from their horses.

There are no immediate conclusions this writer can come to or any pat solutions he can offer as regards these problems. Such, as a matter of fact, is not his aim. His aim is rather to raise a doubt in the minds of those who read this, to provoke discussion, to call attention to the possibility of error in our present thinking.

As I have mentioned before, there is no intention of minimizing the necessity of supernatural motivation, of the need of prayer and grace in the fostering of vocations. But I am deeply convinced that we have been seriously mistaken in not providing a so-called natural motivation to accompany it. When, together with the action of grace, we have provided the makings of an ideal, then men will not be lacking who will wish to follow it.

## Problems of the Late Vocation

David B. Wadhams, S.M.

**I**F A MAN around thirty decides to begin studying for the priesthood, he is beginning a bold undertaking which entails the hazards, though not the romance, of real adventure. The difficulties he will face will not be those encountered by the man of action, but problems he will have in abundance. These problems are perhaps no more serious than those of his younger confreres in the seminary; but they have a complexity and an urgency which make them special, requiring special consideration. These problems must be faced if the man is to persevere; they must be solved if he is to be a happy and efficient priest.

Religious congregations now seem more willing than ever before to accept older candidates who are qualified, and the religious life increases the problems the older man must face. How does an older man adjust to community life, the rule, the vows? How does he meet the demands of fraternal charity, surrounded as he is by men younger by ten or fifteen years and presumably more resilient psychically? Will his years in the seminary be a loss if he does not persevere? Is he not just burying himself there, during that crucial period when other men are carving out careers? What if he should fail?

The problems are not limited to the older man himself; religious superiors must also face special problems in the case of older religious seminarians. Should they be given any sort of special consideration or exemption from ordinary seminary and religious discipline? Should they be given greater responsibilities because of the experience they bring with them to the seminary? Like superiors, spiritual directors also find that the presence of older seminarians is not without its perplexities. Should they be given more or less direction than the younger men? How should the direction of the older seminarian differ from that of the younger seminarian? Why does it seem so difficult at times to make contact with the older seminarians?

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The range and number of such difficulties could be extended indefinitely, but it will be sufficient here to limit consideration of the matter to five points where special difficulties would seem to be present for the older seminarian: (1) the older seminarian's special need for patience and humility; (2) his impatience with "unbusinesslike" administrative procedure; (3) his impatience with superiors and directors; (4) his chafing at being classed with younger men; and (5) his nostalgia, more or less prolonged, for the lay state.

### **The Need for Patience and Humility**

It seems very likely that special dispositions of Divine Providence are to be seen when a man of around the age of thirty becomes a seminarian. However deep the consolation may be for the older man in this thought (and it is a consideration that he must keep uppermost in his mind), yet it must also be realized that this very ordering of things by Divine Providence also entails a special exercise of patience and of humility—the patience and the humility of the old man on the bench with younger students. If this lesson of patience in the practice of humility is not learned, he will not be able to persevere.

Of course, all seminarians must learn these virtues; and all of them have indeed ample opportunity to practice them. But a younger man who knows that his priestly life will begin at, say, twenty-seven has the impatience of youthful impetuosity to tame. On the other hand, the older seminarian has the gnawing discomfort of knowing that he must begin a life at forty. Nor is it much consolation to him when a bright-eyed fundamentalist slaps him on the shoulder and says, "That's all right, Dad, life begins at forty!" This truism soon fails to elicit any but the feeblest enthusiasm in the older man.

This general situation forms a sort of background against which the entire life of the older seminarian must be enacted; life, he knows, is short, and his own, despite his age, has not yet really begun. However manfully he may struggle to be patient and to overcome the sense of frustration and unrest that flows from such a situation, his general background of impatience cannot help but be increased by more specific difficulties which he encounters.



### Impatience with the "Unbusinesslike"

For the sake of concreteness, assume that a man comes to a religious institute after ten years as a minor executive in the sales department of some large corporation. After an initial period in the religious life of great good will and satisfaction, he may begin to find himself becoming impatient with what he considers to be the "unbusinesslike" and "unrealistic" operational methods of the seminary.

He is told that he should bring suggestions and complaints to his superiors during regular interviews known as administrative counseling. But he finds that his suggestions for improvement are met with aloofness and subsequently may be ignored. He may find the cordiality of his superiors somewhat strained and entirely different from the warm spontaneity of office good humor. The happy camaraderie of the old days in business seems to radiate friendliness and mutual good-will in contrast to the remote politeness of this administrative consultation. He finds, in short, that businesslike office methods may not always be found in religious congregations; and that established customs, even undesirable ones, have a tendency to cling.

He may be shocked that buildings and equipment have been allowed to deteriorate because of improper delegation of responsibility in maintaining them, or because of what he considers a misdirected cult of poverty. After years spent in surroundings presentable, if not luxurious, he may find cracked and peeling paint in sleeping rooms and offices, together with ancient furniture, serviceable perhaps, but piteously unappealing to the eye.

Administrative duties may be relegated to a single overworked lay brother who has to manage a complicated accounting system with machines years beyond their prime. Duplicating equipment may be gently awry, producing legible but scratchy copy. Cash accounting may be quite nonchalant. Public relations techniques may be hopelessly mismanaged or totally nonexistent. The man may tend to exaggerate these deficiencies as time goes on, and his itch to rearrange things increases. Why don't they call someone in for an audit? Why must certain precious machines be available for the indiscriminate and uncontrolled use of fifty people? Why does fresh paint seem incompatible with poverty — surely the walls were freshly painted once?

If on the other hand he finds himself in a congregation whose progressive foresight has placed men of vision in positions

of authority, the subject will surely find some evidences of inefficiency. The ease with which a man finds matter for criticism is a match for the most progressive system. Perhaps the very businesslike character of the place will strike him as out of place. A man's past will stand him in good stead when he becomes a religious; but the stresses and strains which this life imposes will affect him in those areas where he is most vulnerable — the sphere of his accumulated treasury of general know-how.

### **Superiors and Spiritual Directors**

Then, too, the vow of obedience has a peculiar democratizing effect. Along with his deep respect for the office of superior, the subject realizes that both are bound by the same ties. The superior, no less than he, is directly subject to the authority of those above him; and this authority is just as stringent in its demands of obedience. Back in the office, the former senior accountant or advertising man saw his superior in a greatly privileged position within the circle of major executives. He was conscious of a degree of separation measured in terms of seniority and yearly income. Now he finds himself in the religious life where his superior, though he exerts the same authority as his former employer, may be a near contemporary, sleeping just down the hall, and using the same bath. The older seminarian realizes, to be sure, that the motive of his religious obedience is a supernatural one; but, being flesh and blood, in certain cases he cannot help but experience a sense of somewhat dismayed surprise at a superior-subject relationship that on the natural level may be so different from his previous relations with authority in the business and commercial world.

Another problem for the older seminarian may be spiritual direction. He may find that he has difficulty "opening up." This will be especially so if his director is a younger man, or if he considers his director can have no comprehension of his character. Suppose, for example, that the director is a younger man, that he entered religion on the completion of high school, and that he has had relatively little experience except in the direction of seminarians. In such a case the older seminarian may find it difficult to talk about anything more dangerous than the weather, since he is aware of the considerable difference in background between himself and his director. This and similar cases may cause real difficulties in communication; the difficulties will be overcome only if the older seminarian recalls that

the same Providence which placed him in the seminary has also given him his superiors and directors. Armed with this consideration he must then put complete trust in his director, even if he finds it costs him dearly in wounded pride. As has been stated above, he has a special lesson in humility to learn.

As a matter of fact, of course, younger directors can be quite satisfactory. Being aware of their relative inexperience, they tend to exercise great prudence in applying theological principles to concrete cases. Moreover, since many problems are solved by the mere telling, the seminarian should be quite content if he can find a man to whom he can talk freely.

### Relations with the Younger Seminarians

Probably the greatest trial which the older seminarian must undergo is being in a class of much younger men. Many institutes have a minor seminary to which they will send the older candidate for a year or so to give him some Latin and to observe him before sending him to the novitiate. The age difference at this level is so great that he will usually be allowed certain privileges to make this period of adjustment easier. At the novitiate, however, he is considered for all practical purposes the contemporary of his fellow novices. Here the strict observance of the exterior prescriptions of the rule will place a heavy burden on a man who has enjoyed years of independence. If, for example, he has been a heavy smoker for ten years or so and if he must observe a no-smoking rule, the damage to his good disposition will perhaps be compensated for in a corresponding growth in character; but the sacrifice is sure to be severe — more so than for younger smokers. After leaving the novitiate where spiritual consolations and graces may have made the way easier for him, the older man must still face years of study where the difference in age is no less than it was in the novitiate. These years of living with younger men unquestionably present a strain for his vocation; they will, however, if properly met with patience and humility, give him his greatest opportunity for growth in emotional stability and for progress in the spiritual life.

Most younger seminarians show brightness and intelligence in their speech and behavior. But at times this basic intelligence is accompanied by the thoughtlessness of immaturity. Many left their homes in middle adolescence; and sometimes their deportment tends to remain at the adolescent level, especially since

no one is constantly correcting them. This lack of maturity will be vexing for the older man, who is only too prone to see in the gaucherie of a few what he may tend to think of as the general boorishness of a class. Young men, for example, have an extremely cavalier way of treating furniture. And if the older seminarian has spent the better part of three or four months recovering and reupholstering the armchairs in the recreation room, he has to swallow hard and bite his lip to keep from shouting at some young philosopher, blithely and quite unconsciously wiping chocolate-covered fingers on the back of a newly covered chair.

The older man must be careful in conversation too. His younger confreres will usually have no more than a rudimentary background in the fields of non-religious knowledge. Discussions of politics, art, the theater, economics, literature, all tend to be somewhat superficial. The younger man may often show a quick theoretical perception, yet he may lack sufficient critical discernment. Because of this the older man may find himself exercising an air of intellectual superiority and condescendingly needling his companions for their lack of sophistication. As one young seminarian has put it: "The older men ought to stop and think now and then that they have no monopoly on ideas. They could at least listen, even if they disagree."

In the midst of such difficulties the older seminarian could well reflect that if he sometimes finds it difficult to be with the younger men, surely they too find *his* company occasionally trying. If he has passed through the fiery trials of the crucial years between twenty and thirty, his very scars should remind him that seminary life is not always easy for the young men who hunger for action and the exercise of their ministerial labors. Let him think back upon what he was doing at their age; the contrast should fill him with the desire for patience and forbearance. If he was in the service, his amazement will be complete that fifty or more young men can live together cheerfully, peacefully sharing a life of work, study, prayer, and play. In the service, as he knows, men behaved quite differently; by contrast, the charity of seminarians clearly shows the effect of supernatural grace. He should reflect maturely that if he is annoyed at little gaucheries and breaches of etiquette, some thoughtlessness and lack of discipline, he will never find more serious faults; for however much he may see of thoughtlessness in the seminary, he will encounter no deliberate malice. Indeed,

one of his greatest sufferings may be his anguish that he cannot accept the small shortcomings of others with greater grace and equanimity.

### Nostalgia for the Lay State

During the first two or three years of his training the older man may be subject to a fierce nostalgia for the lay state. Just as the Jews hungered for the delights of their former life in Egypt, the older seminarian may sometimes be seriously tempted to think of his life "in the world" as much more useful and vital. This feeling will be all the stronger in the man of great vitality. At times all the reasoning that brought him to his priestly studies will become darkened and submerged. He will forget that one great reason for his having left everything behind was a dissatisfaction with what he was doing. He may begin to chafe at certain restrictions, desiring freedom from the restraint of the seminary rule. What he begins to miss is the habitual adult independence he has always known. Sometimes he will think: "I am too fiercely independent; I am not temperamentally suited to the regular life; these habits of independence are ingrained."

As serious as this temptation may be, it will tend to disappear as his security in his vocation grows; and in most cases it will not be a source of great anxiety after the pronouncement of perpetual vows. The nostalgia for the lay state is one temptation which can best be handled in spiritual direction. The subject should regard it as a serious temptation and conscientiously follow the course his director prescribes for him. Once a man finds himself in the major seminary of a religious congregation, he can rest in complete confidence as to his choice of a state in life. He has chosen by heeding the call; whether he should continue is for his superiors and spiritual directors to decide. The cool and firm acceptance of this fact will save the man the added anguish of continually doubting his vocation when the temptation arises to return to his former state of life.

### Conclusion

The older seminarian must train himself to face his trials and difficulties peacefully and tranquilly. His age may indeed tend to make him less flexible in certain respects; he will be less subject to "formation," more set in his attitudes and outlook on life. But this very situation may also be an advantage. If he is mentally awake, he will be at the very peak of his learning powers. Years of training in judgment will compensate

for any alleged diminution of learning powers said to begin after full adulthood is reached. Although the older seminarian may be tempted to think that his best years are being wasted in the seminary, he should remember that, just because he is older, he will see more deeply into the problems of philosophy and theology and that he will draw from them a greater intellectual enrichment and practical value.

Finally, there are two general attitudes that will greatly help an older man along in his seminary life. The two attitudes, one natural, the other supernatural, are so diverse as to be almost incongruous when juxtaposed together. Yet the two can work together to ease the trials of seminary life for him.

The first attitude is that of a sense of humor. The man who finds his own idiosyncrasies laughable has a safety valve which he will need to use frequently. Since he is constantly confronted with human foibles, especially his own, it is far better to laugh at them with hearty, tolerant, and loving amusement than to dwell on them as consant pricks to pride and self-esteem.

The second attitude is one that has been hinted at above; it is a complete trust in Divine Providence. Whatever can be said on the human level of religious life, there is never any waste in the management of things by the fatherly hand of God. The years the older seminarian spent "in the world" as well as the protracted time spent in seminary life before ordination are not useless but completely functional from the viewpoint of the Father who has counted even the hairs of our head. In this sense there is no such thing as a late vocation; the call came and was answered at the time chosen by Divine Wisdom. In this connection it will assist the older seminarian to reflect and meditate upon the role of late vocations in the history of the Church; it is not mere fancy to say that without late vocations the entire history of the Church would assume a different cast and complexion. Remove, for instance, the three late vocations of Ambrose, Augustine, and Loyola from the history of the Church and consider the difference the removal would make in the course of the Church's history. Indeed it would seem safe to say that of the confessor saints who lived before modern times, a large part of them, if not the majority, were what are called today late vocations. Having seen the finger of Providence with regard to late vocations in the history of the Church, the older seminarian will be able to draw therefrom a greater trust in that same Providence with regard to his own late vocation.



## Is Religious Disobedience Always a Sin?

Joseph J. Farraher, S.J.

THE CONSTITUTIONS of most religious institutes state explicitly that they do not bind under pain of sin, even venial sin, except where the vow of obedience is explicitly invoked, or where they determine the matter of the other vows. Most also state explicitly, or at least imply, that the same holds for orders of superiors.

Why then do some spiritual writers imply otherwise? For example, Father Cotel in the *Catechism of the Vows*, says:

One sins against the virtue of obedience when one does not carry out a formal order of a legitimate superior.

If an order of a superior only recalls an obligation of rule or a commandment of God or of the Church, failure to observe it is not a fault against the special virtue of obedience. Such conduct often involves a sin against another virtue.<sup>1</sup>

In a footnote he adds:

According to very famous theologians (St. Thomas, Suarez and others) a simple act of disobedience does not constitute a sin against the special virtue of obedience, but it contains nearly always one or more sins against other virtues.<sup>2</sup>

And in a later section, he says:

Unless the Constitutions determine otherwise, simple injunctions of superiors, commands which are not made in virtue of the vow, do not always oblige under pain of sin. If the superior formally commands a particular act not determined by the Constitutions, but in conformity with them, it is our opinion that disobedience is always sinful.<sup>3</sup>

Again he adds a footnote: "Some theologians seem however to admit the contrary."<sup>4</sup>

And Father Kirsch in his *Spiritual Direction of Sisters* under the heading "Sins against the Virtue of Obedience" says: "A religious offends against the virtue of obedience by disobey-

<sup>1</sup>Peter Cotel, S.J., and Emile Jombart, S.J., *Catechism of the Vows* (New York: Benziger, 1945), pp. 83-84.

<sup>2</sup>*Ibid.*

<sup>3</sup>*Ibid.*, p. 85.

<sup>4</sup>*Ibid.*

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ing without reason, the usual commands, regulations, counsels and wishes of the superiors."<sup>5</sup>

How can these statements be reconciled with the explicit statement of the constitutions of most religious institutes that none of the rules or orders of superiors bind under pain of sin unless they explicitly invoke the vow?

First of all, Father Kirsch and Father Cotel's *Catechism* imply that there could be a sin against the virtue of obedience as distinct from the vow of obedience. In this matter, we usually think of the Fourth Commandment as commanding obedience to all legitimate superiors. Are not religious superiors legitimate superiors? However, the Fourth Commandment commands us to obey all legitimate superiors *according to their authority*. For example, children are obliged to obey their parents in all things, except where there is sin, and except in the choice of a state of life: marriage or the religious life. In this last the parents have no authority, and therefore there is no sin of disobedience if children disobey their parents in their choice of life.

What is the source of the authority of religious superiors to give commands which would be binding under pain of sin by the virtue of obedience? It is not from the natural law, since religious communities are not natural societies, but rather conventional, that is, they are formed by the mutual agreement of the members. Therefore, if there is authority in religious superiors, it will be according to the form under which the institute was organized. But most modern religious institutes (and even some ancient ones) state in their constitutions that orders of superiors will bind under pain of sin only when they command explicitly in virtue of the vow of obedience. Therefore, there is here no source of authority to command under pain of sin apart from invoking the vow.

But some authors, even when they admit that disobedience would not be a sin against the virtue of obedience (which even Cotel seems grudgingly to admit in a later passage), still insist that it almost always involves a sin against some other virtue.<sup>6</sup>

This brings up the question, certainly a theoretical one but one with very important practical applications, of whether or not a positive imperfection is a venial sin. By a positive imperfection is meant the deliberate choice of a less perfect action,

<sup>5</sup>Felix M. Kirsch, O.F.M.Cap., *The Spiritual Direction of Sisters* (New York: Benziger, 1930), pp. 483-84.

<sup>6</sup>Cotel, *op. cit.*, pp. 86-87.

or the deliberate omission of the better action. For example, I realize that it would be better for me to make a visit to the Blessed Sacrament at this time; but I deliberately decide not to do so, with no question of the alternative being a sin in itself—perhaps to continue reading a book. Some theologians have held that every such positive imperfection would be a venial sin. They base their argument on the principle that we are obliged to seek our last end in the best way possible. But this contradicts the opinion of the majority of theologians. We are certainly obliged to seek our last end, but not necessarily in the best way possible. And it seems to me that we have a very strong argument from Holy Scripture itself, in several places, that it is not sinful to choose the less perfect.

The most explicit example, I think, is in St. Paul's First Epistle to the Corinthians, in the seventh chapter, where he is talking about virginity and marriage. In verses seven and eight, he says: "I would that all men were even as myself [the implication is: virginal]; but everyone hath his proper gift from God: one after this manner, and another after that. But I say to the unmarried and to the widows: it is good for them if they continue, even as I." And later in the same chapter: "Now concerning virgins, I have no commandment of the Lord, but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity: that it is good for a man so to be. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned" (vv. 25ff.).

And still a little further on, where St. Paul is talking about a father giving his daughter in marriage: "Therefore, both he that giveth his virgin in marriage doth well: and he that giveth her not doth better" (v. 38).

Is not St. Paul saying explicitly here that while it is better to remain virginal, nevertheless it is not a sin to marry? This certainly is the choice between the better and the less good. And he does not qualify it by saying that if one cannot do the better, it is all right to do the less good. He simply gives a comparison: that for the same man, it is better if he does not marry, but it is good if he does, and he does not sin in marrying. So, this is at least one example where deliberately choosing the lesser good is

not a sin: which proves that the universal statement to the contrary is false.

But some adversaries answer: At least to disobey a rule or order of superiors would almost always be a sin because it will involve a bad motive. They give as examples, that it will be done out of laziness or sensuality or human respect.

For this, Father Gerald Kelly, S.J., has a good answer in his book on *Guidance for Religious* (pp. 258-59).<sup>7</sup> He is talking about the obligation of daily morning and evening prayers; but, as he himself says, it applies also to the obligation of rules:

They would say (i.e., those holding for sin): "Theoretically there is no obligation to pray every day: but in practice there is usually a sin in the omission of these prayers, because when daily prayers are omitted without a sufficient reason this is often due to a small fault of laziness, sensuality, or human respect."

This formula, or a somewhat similar one, is sponsored by eminent theologians; and catechists who wish to follow it in explaining the duty of praying are certainly justified in doing so. But I would not recommend it. I find it confusing. It says, on the one hand, that daily prayers are not of obligation, yet on the other, it demands a sufficient reason under pain of sin for omitting them. This seems to beg the entire question; for if there is no obligation to say daily prayers, why should a reason be required *under pain of sin* for omitting them? As for the statement that failure to say these prayers could be a sin of laziness, it seems to ignore completely the distinction between imperfection and venial sin. [In a footnote at this point, Fr. Kelly admits that those who hold that every positive imperfection is a venial sin would logically hold this doctrine.] Laziness is not a sin in the strict sense; it is an inordinate disposition or tendency, and it becomes sinful only when it leads to the neglect of some duty binding under pain of sin. In other words, laziness is an imperfection when it induces one to act against a counsel (for instance, to break a rule which does not bind under pain of sin), and it is a sin when it leads one to violate a precept (for instance, to miss Sunday Mass in whole or in part). And what I have said of laziness is similarly true of such things as sensuality and human respect.

According to this doctrine of Father Kelly, if a person deliberately violates a rule or ordination of superiors, because it is easier not to do the thing ordered, for love of comfort, or for laziness, if you want to call it that, it is not a sin. Obviously, to seek comfort is not of itself a sin, or we could not have any cushions, soft beds, pillows, or anything of the kind. A certain amount of comfort is even necessary. The love of comfort therefore is not wrong in itself; it is wrong only when it leads one to do something that is sinful, or to omit something to which one is bound under pain of sin. To omit something to which one is not bound, because of the love of comfort, is not therefore a sin.

<sup>7</sup>Westminster: Newman, 1956.

Obviously, if the action one chooses in place of obeying the rule is something sinful in itself, it will be a sin. But the mere fact that it is breaking the rule, will not of itself ever make an action a sin that would not be a sin even if there were no rule.

How then does one sin against obedience? Aside from disobeying those commands which are given in virtue of the vow of obedience, one can also sin against obedience by formal contempt for authority. All the authors agree that this does not mean contempt for the person who holds authority, but formal contempt for authority itself.

One can also sin against other virtues in disobeying the rules. Formal contempt for religious life and religious rule in general would be a sin against the virtue of religion. And, as was said before, if there is a really sinful motive in one's action and not just a less perfect motive, then there will be a sin; but that is apart from the fact that a rule is being violated.

There is a further way in which one might sin by disobedience to rules and regulations: if one does it habitually, one might very well be getting into a proximate danger of losing his vocation. For a novice, that would not be sinful, because a novice is not bound to that vocation. But one who has taken perpetual vows is bound for life. Therefore, to endanger the perpetuity of his vows knowingly and willingly could be a sin.

Generally speaking, an individual violation of a rule or an order of superiors not invoking the vow of obedience would not be a sin in itself, unless the act is sinful apart from any violation of the rule. I hope that it is clearly understood that I am not suggesting that we should violate rules or orders of superiors. Certainly, if we truly want to signalize ourselves in the more perfect following of our Lord, we shall ordinarily do our best to observe all rules and regulations. But our motive should be the love of God, not the fear of sin.

But is not the rule the will of God for us? Is it not wrong to go against God's will? It would be wrong to go against the *preceptive* will of God. But the rule is not the preceptive will of God; it is a counsel, a guidepost or directive to the better way of serving and loving God. And even then the statement must be qualified: ordinarily the rule indicates the better thing to be done. But, as we know, no rule made by a human being can be so perfect that it could not admit of exceptions in extraordinary circumstances. But at least ordinarily, in ordinary circumstances,

the rule is for us the indication of the better way of serving God.

But what about the form of the rules? Some will say that they are in the form of laws and all true laws bind in conscience. Some theologians, myself included, would not agree that all laws must bind in conscience.<sup>8</sup> But if such a statement is admitted, then the rules are not laws. Because they do not intend to bind in conscience, regardless of how they are worded. This is clear from the constitutions themselves in stating that they do not bind under pain of sin. So, regardless of their wording, they are meant as mere directives to the more perfect following of Christ.

Is there any sense in which they contain an obligation? Yes, I think there is — but not under pain of sin. What does obligation mean? It seems to be a form of necessity in the moral order. When I say moral order here, I mean not in the physical or metaphysical order, but in the order of human conduct. It is a conditional necessity. If we want to achieve a certain end, we *must* do this particular thing. When we speak of a moral obligation, not simply an obligation in the moral order, but an obligation binding under pain of sin, we mean this: that if we want to achieve our ultimate end, we must do a certain thing. Now, we are obliged to seek our ultimate end, therefore we have an absolute necessity to take the necessary means. But if the end itself is not absolutely necessary, then we have no absolute necessity to take the means. We have only a conditional necessity. If we want this particular end, we must take these means.

There are obvious examples of this use of words implying obligation which are certainly outside the realm of sin. For instance, if you are playing bridge and bid two spades, you *must* take eight tricks. That is an obligation, an obligation not under pain of sin, but an obligation of the game. If you do not take eight tricks, you will receive a penalty. There is no moral fault in not taking the required number of tricks, nor does the inflicting of a penalty imply this. But there is a certain necessity to take the eight tricks, if you want to succeed at the game.

So also in the moral order: we might speak of the conditions of gaining an indulgence. One *must* fulfill all the conditions, if one wants to gain the indulgence. But one is not obliged to gain the indulgence. Therefore, one is not obliged absolutely to do these things required for the indulgence. For instance, if one

<sup>8</sup>St. Thomas also holds that counsels are an ordinary part of the law, *Summa Theologiae*, 1-2, 104, 4.



wishes to say the same prayer, but not fulfill the conditions of the indulgence, he is free to do so. But *if* one wants to gain the indulgence, one *must* fulfill the conditions. You can call that a form of obligation, but not under pain of sin. So also with the rules. *If* we want to follow the more perfect way, we *must* do what the rule commands.

But are we not obliged to seek the more perfect way by our profession as religious? No, the religious profession binds us under pain of sin only to those things which are explicitly vowed, which are poverty according to the constitutions, chastity in its perfection, including celibacy or virginity, and obedience in those things which are commanded in virtue of the vow. This is a more perfect way of life, and to this much we are strictly obliged under pain of sin. But we are not obliged by the vows to seek the most perfect in everything we do. *If* we want to be more perfect still, we must follow the rules and regulations. But we are not obliged to them under pain of sin. If we so neglect them that we proximately endanger the fulfillment of our vows or their perpetuity, then of course we are sinning.

Are we not obliged under pain of sin at least by the law of the Church, which in canon 593 says that religious should order their lives in accordance with the rules and constitutions of their own order and so strive for perfection? A Claretian moralist, Father A. Peinador recently proposed this argument.<sup>9</sup> But practically all authorities on canon law, including the outstanding Claretian expert on the canon law of religious, Father Goyeneche,<sup>10</sup> agree that this canon adds no new obligation, and that, in fact, a religious can sin against the specific obligation of striving for perfection only by contempt, and not even by individual violations of his vows. In spite of Father Peinador's worries, the individuality of each order is still preserved by the fact that the rules and constitutions determine the matter of the vows and further determine the matter in which superiors can invoke the vow of obedience.

Two other arguments are proposed by Father Peinador in his effort to prove that the rules and constitutions oblige under pain of sin in spite of his admission that this is contrary

<sup>9</sup>"Obligan o no obligan las reglas?" *Vida Religiosa*, 16 (1959), 149-52, 216-20.

<sup>10</sup>*Quaestiones Canonicae de Iure Religiosorum*, 2 (Naples: D'Auria, 1955), 8. Cf. also Bouscaren-Ellis, *Canon Law* (Milwaukee: Bruce, 1953), p. 285.

to the wishes of both their authors and the Church herself. The first is based on the expression, used by St. Thomas and others, that the rules oblige *ad poenam*. It is true that some authors have interpreted this to mean that, although the rules do not oblige to their immediate object, they do impose an obligation under pain of sin to accept any penance imposed for their violation. Father Peinador thinks that it is absurd to hold that the rules would impose a heavier obligation to accept a penance than to do what is enjoined in the first place. But if it is an absurdity (and I am among those who agree that it is), the conclusion should not be that "therefore the rules oblige under pain of sin," but rather, "therefore there is no obligation under pain of sin to accept a penance imposed by rule or by superiors unless it is imposed in virtue of the vow (as some few are in some constitutions), or unless the avoidance of the penance would be a sin for some other reason."<sup>11</sup>

Some further explanation may seem required here; but as was hinted above, to discuss the whole question of the obligation of law in general and of purely penal laws in particular, would take too much time and space. Let it suffice for now to point out two briefer answers: either that the constitutions and rules are not truly laws, as Father Peinador himself holds; or, that the expression *ad poenam* really means what we would usually indicate by *sub poena*. This is clear from St. Thomas's use of the expression in opposition to *ad culpam*. In English we might translate *sub poena* (and hence *ad poenam* as used by St. Thomas) as *under threat of penalty*, just as we usually translate *ad culpam* or *sub culpa* as *under pain of sin*.

Finally, Father Peinador complains that if the rules do not oblige "under pain of sin" (*sub culpa*), they oblige only "under pain of imperfection" (*bajo imperfección*), which to him does not make sense. The expression does sound peculiar; I have never before seen it used. What is usually held is that the violation of a rule is usually an imperfection. I do not think that anyone considers this a threat, as *bajo* would seem to imply. It does imply that desire for perfection for love of God rather than fear of sin should be our motive for obeying the rule. If Father Peinador means to imply that every positive imperfection is a sin, his objection has already been answered above.

<sup>11</sup>That this is true of purely penal laws is taught by Vermeersch, I, n. 472, and St. Alphonsus, *Theologia moralis*, lib. I, n. 145.

To summarize: one would sin against religious obedience only on two scores: by a direct violation of an order given in virtue of the vow, or by formal contempt for authority (admittedly a very rare form of sin). Endangering the fulfillment of the vows, or contempt for religious life or constitutions could be a sin against religion. Otherwise, a violation of a rule or regulation will be a sin only if the act would be sinful apart from all idea of disobedience. An example of what might be a sin on the occasion of a violation of a rule would be a violation of silence in such a way as to disrupt the common order and to cause real inconvenience and mental suffering to those who are trying to serve God in a more perfect way according to the rule.

The principles of what is given above are those taught by practically all theologians, including St. Thomas Aquinas,<sup>12</sup> St. Alphonsus,<sup>13</sup> and Suarez.<sup>14</sup> The practical application as to how often a violation of a rule may involve a sin for some other reason differs from Suarez, who judges that a violation will almost always involve a venial sin because of a venially sinful motive. In this he is correctly cited in Father Cotel's footnote cited earlier. St. Thomas and St. Alphonsus hold that a violation *can* and perhaps often does involve a venial sin because of a venially sinful motive. All three agree that no violation of a rule will be a venial sin because it is a violation of a rule, but only if the act would be a sin apart from any violation of the rule.

Some who follow Suarez' rather severe judgment of fact are heard at times to say such things as: a violation of the rule of silence almost always (or very frequently) involves a venial sin against charity. That seems a rather severe judgment. If one sincerely held that, he would have to hold that almost all conversation, even during recreation times, involves sins against charity. I would not like to admit that.

<sup>12</sup>*Summa Theologiae*, 2-2, 186, 9, for the rule; 104, 5, for orders of superiors; 186, 3, on the obligation to perfection.

<sup>13</sup>*Theologia moralis*, lib. IV, n. 38, for the rule; n. 42 for orders of superiors. In both places he simply gives the text of Busenbaum without further comment.

<sup>14</sup>*De religione*, tract. 8, lib. 1, "De obligationibus religiosorum . . .," cap. IV, nn. 12-13.

In all this we must always remember that the chief motive for embracing religious life should be the more perfect serving of God, and that love of God, not fear of sin, should lead all religious ordinarily to follow all rules and regulations of superiors.<sup>15</sup>

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<sup>15</sup>Father Rene Carpentier, S.J., in his *Life in the City of God* (New York: Benziger, 1959), which according to the title-page is "a completely recast edition of *A Catechism of the Vows*," emphasizes the motive of love throughout the book. He also states the obligations of religious obedience under pain of sin, pp. 158-63, much more in the manner outlined in this article.

## The Problem of Transition for the Junior Sister

Sister Mary Magdalen, O.P.

*In a narrow circle the mind contracts;  
Man grows with his expanded needs.<sup>1</sup>*

THESE WORDS of the eighteenth-century poet apply to any of us at any one stage of our lives; and we who have the rich treasury of the Church always at our disposal must, indeed, blush if our needs do not precipitate that growth which "enriches the harvest of charity so that [we] will have abundant means of every kind for all that generosity which gives proof of our gratitude toward God" (2 Cor 9:10-11).

At certain times in our life of grace we reach a plane where a marked change or growth takes place, from which we emerge with new attitudes, firmer convictions to reach for higher altitudes. We are not "that which we have been."<sup>2</sup> We have experienced a transition, a "development or evolution from one clearly-defined stage to another"; a "changing from an earlier to a later form with the blending of old and new features"; a building-up which enhances and brings to completion the foundation already laid. Such transitions we will experience often enough as we go life's journey; one such is the particular aim of the juniorate period, following the novitiate formation in religious houses.

The areas of sensitivity in this development are not difficult to ascertain as we watch the junior sister try to find her place in professed life. She must adapt herself to a more intensive study program, to a more mature assuming of responsibility under obedience, to new social relations that include some secular contacts, to a wider range of age levels and interests in her own religious family. She finds herself being urged toward developing her individuality, yet toward a more virile obedience; toward creativity, yet toward a zealous dedication to the common life;

<sup>1</sup>Schiller, *Prologues*, 1.59.

<sup>2</sup>Byron, *Childe Harold*, Canto 4, stanza 185.

Sister Mary Magdalen is Mistress of Juniors at St. Catherine's Convent, Racine, Wisconsin.

she is confused in her new environment of "thinking for yourself" and "thinking with the community." Above all, she is not a little appalled by the large issue of resolving everything within her obligation to grow daily in the love of God, a duty she freely assumed with her vows. "How," she asks, bewildered, "do I harmonize it all?"

It becomes the task of the junior mistress, then, and of all who deal with the juniors, to analyze the situation, to provide gradually the helps they need to adapt, to take root, and to grow.

Since the juniorate provides an intensive study program, what transition will be involved here? Perhaps this is the place, if it has not been previously achieved, to give a clearer understanding of a truly integrated liberal arts program and the end toward which it aims. We find that though this has been discussed from the postulant's beginning year, the junior sister, probably entering her junior academic year in college, will now be more ready to appreciate such a program. Study is much more the dominant activity of her day than in the earlier years when the novelty of the life, novitiate formation, absence of stability of profession—all militated somewhat against an intensive concentrated life of study.

Indeed, it may even be somewhat of a problem to convince all junior sisters of the proportionate importance of study in their lives. To sound this note last August we prepared a symposium and informal discussion before college classes began on: "The Place of Study in Religious Life." The outline used follows at the end of this paper.

Since at this time some of the young sisters still need help with the self-discipline of study, a candid reporting and discussion of these difficulties individually with the mistress offers a helpful way to arouse the sincere desire and effort to establish the habit. Study time must, of course, be provided, and the course load be kept within limits, credit-wise. Long periods of study from two to three hours, at least sometimes, are a real necessity. Along with developing an attitude toward study, these are the years during which to build an attitude toward a habit of broad and well-chosen reading. The young sister must be helped in this by providing the right reading matter, by discussion and motivation toward the choice she will be required to make. The sister must be shown that the need for a professional woman is to keep well-informed on current trends, cultural, economic, scientific, to know the mind of the Church on



controversial matters, to discuss opinions intelligently (first, to have some), and to choose books that will broaden her ability to evaluate literature, history, the arts, and contemporary movements. Here the college instructors must be interested, as, indeed, we find them to be. The *Directed Readings* courses in the various fields of concentration challenge the sisters to a critical evaluation of works ranging through Plato, Aristotle, and Longinus to Tawney's *Religion and the Rise of Capitalism*, Karl Marx's *Kapital*, Veblen's *Theory of the Leisure Class*, works of Newman, Maritain, Hemingway, and Riesman. This practice in seeing relation of parts to a whole, in evaluation, and in individual and group critical thinking is a facility that can be used by way of transition in attitudes toward religious life. At a recent Chicago meeting of the AHE (Association for Higher Education) the emphasis in a sectional discussion centered on the need for a right conformity along with creativity in thinking and acting. Mr. Kenneth Little of the University of Wisconsin, quoting St. Augustine, reminded the educators present that "the best individuality will ultimately lead to a slavery to God." The whole trend of thinking was that basic disciplines in the classical traditions alone will prepare the mind to develop its own freedom in thinking on contemporary issues and problems. Conformity, rightly understood, and creativity must be seen to be complementary rather than incompatible. The thoughtful junior sister will soon transfer this understanding to her life of obedience and the development of her own personality.

The principles of integration found in the curriculum will take on a new meaning for the sister student at this level. She will begin to relate her biological and physical sciences to the philosophical concepts at her disposal, and her theology, besides becoming a stronger personal defense in her religious life, will serve as a norm to which each discipline will look, while retaining its individual distinction as a science. Literature will become a laboratory in which human problems are tested and tried but never completely solved and from which vision will often arise; contemporary changes on the technological, political, economic scene will prove a challenge, fitting themselves into place in human history, posing questions for the present, challenges for the immediate future.

From these understandings and attitudes we can help the young sister in her personal problem of living her vows. From conformity and individuality in analyzing literature, art, and

history, we can lead her to a clearer appreciation of the ennobling power of obedience, of her duty to expand her talents, to enrich her personality, and to strengthen her character. She can find her penance in the long hours of severe mental and physical discipline demanded by study; she can direct this penance by her will to love; she will find her reward both in growth in grace and in love of learning. Father Gustave Weigel, S.J., puts it thus: "Esteem for scholarship will not be produced by legislation or even construction of programs. It is a matter of creative love. To love you must be acquainted. To look for new acquaintances, there must be dissatisfaction with what is at hand."<sup>3</sup> This dissatisfaction will prompt her to forge ahead in both her intellectual and her supernatural life, for we must help her constantly to see these as one. When to interpret for herself, when to seek advice, when the letter, when the spirit of the law—these knowledges must come to her somewhat through experience, even, as to all of us, through trial and error. Nowhere will she find the standard rule, the "capsuled" formula, though she will eagerly seek it. We can instruct with examples, but we must also leave room for failure, that necessary humanizing experience from which we as a people shrink. The junior sister must be encouraged to think out her own problems, to do some interpreting of emergency situations, to come out with the wrong answer and face her own mistake. She must be helped through this to the courage to start over, to smile through difficulties, to laugh at herself at times.

Many of these understandings and developed appreciations of her religious life, then, will be incidental, casual, imbibed along with her daily living. A formal program of instruction, is, of course, necessary also. We have found the third part of Father McElhone, C.S.C.'s, *Spirituality for Postulate, Novitiate, Scholasticate*<sup>4</sup> an excellent and practical guide for weekly instructions. It lends itself to natural deviations as the needs of the group demand. The divisions are: Sacrifice, Charity, Humility, Offense to God, Love of God, Accusation of Faults and Sins, Security of Rules and Vows, Temptation, Identification with Christ, Communion, Authority, The Trinity, Eternal Life. The material will easily spread itself over a two-year period. In covering "Sacrifice" we spent some weeks discussing sacrifice

<sup>3</sup>Gustave Weigel, S.J., "American Catholic Intellectualism," *Review of Politics*, 19 (July, 1957), 275-307.

<sup>4</sup>Notre Dame: Ave Maria Press, 1955.

and renewing our understanding and appreciation of the Mass, concentrating especially on *My Mass* by Joseph Putz, S.J.<sup>5</sup> Then the virtues of sacrifice, humility, and charity were studied as they were portrayed in the lives of our Dominican Saints and our foundress, Mother Benedicta Bauer, O.P. This carried us through the first semester. "Offense to God" and "Accusation of Faults and Sins" we combined in a study of the use of the sacrament of penance, of general and particular examen of conscience, and the relation of these to meditation and recollection. Our object here was to challenge the sister to see these aspects of her religious growth as a unit, to help her approach her subject of particular examen positively, through the practice of recollection, through harmonizing it when possible with meditation and mental prayer, with her efforts at self-knowledge. This is to militate against the discouragement commonly expressed by the young sister: "If I make a resolution after meditation, one in my particular examen, one after confession, if I try to concentrate on something quite different during silence by way of recollection, where do I end? — in confusion!" We make an effort, then to "integrate" here, though admittedly it is uphill work, one which is only begun, since it involves patient waiting for the Holy Spirit. Meanwhile we show the importance of constantly striving anew, of making consistent efforts at particular examen, recollection, and mental prayer, cardinal points on which ultimate success hinges. One can help the sister here, individually again; but the approach to the individual conference should put the burden of effort, at least apparently, on the sister herself. Does she need help? Does she *want* help? Let her go on from there.

In still another sphere, we find the junior sister facing a transition — that of adjusting to secular companions in some of her classes and to a more mature group of sisters. We believe in having the juniors mix with the other professed. While we do have provisions for separate recreations, our junior sisters have free contact with all the sisters and join them in many of their recreations. This is an ideal situation for their better understanding of the older sisters, for a new relationship with their college teachers. It gives them an insight into the life and valuable services of our nurses and domestic sisters. There are opportunities to observe and test their own youthful impru-

<sup>5</sup>Westminster: Newman, 1958.

dences; to visit the sick and read to them; to share experiences with sisters who are not engaged in the schools; to get a better picture of the personnel needed to do all of the community's work. In the classroom situation, too, they meet secular students. They are sometimes confronted with unexpected competition, with views, outlooks, examples which alert them to problems of a world from which they are otherwise easily removed. They are challenged at making small decisions as to conversation, explanation, to a sense of poise and graciousness expected of them, to a loyalty to their community, experienced in practice for the first time.

We might ask, now, besides the religious instruction and individual counselling, what other approaches can be used to help the juniors in these important transitions? Here, more than ever before in the formation period, must we help her to help herself. An effective and appealing method to face and penetrate mutual problems is the group discussion—in any form. We mentioned earlier an orientation-to-school discussion on "The Place of Study in the Religious Life." The topic was broken down thus:

- I. Definition of Terms.
- II. St. Thomas and Study.
  - The virtue of studiousness.
    - a. What it is.
    - b. What it is not.
- III. Study and the Religious Life.
  - a. Purpose.
  - b. Integration.
- IV. Practical Considerations.
  - a. Attitudes.
  - b. Motives.
  - c. Advantages.
- V. The Apostolate and Study.
  - a. Need for preparation.
  - b. Responsibility of an "apostle."

The sisters admitted to a new alertness in the importance of the role of study in their lives. We feel it convinced them that study was truly the chief duty of their state for the time being.

Another topic for discussion suggested by the young sisters themselves later in the year as representing a direct need was: "Practical Aspects of Poverty." Our approach this time: Each

sister was asked to submit a question of her own on the subject. These were classified and duplicated so that all might consider, discuss, investigate, and mull over in informal conversation before the final discussion. Other discussions fruitful in broadening and stabilizing the sisters' views were centered on "Criticism and Censorship in Art and Literature," and on two rather controversial lectures delivered by Ashley Montagu and Vance Packard respectively. We hold, also, weekly, an informal discussion of the Sunday Gospel with the question in mind: "What is Christ telling or asking of *us* in these words of His?" Quite frequently the discussion leads to a healthy "housecleaning" on points of courtesy, rule, and schedule, and to a group resolution, spontaneously arrived at.

Summarily, if the atmosphere of the juniorate and of the sister's entire environment is one of mutual generosity and sincere desire to help them make the most of this valuable time, if they are encouraged in the virtues of honesty, candor, and justice, if they are helped to appreciate somewhat the challenge of the complexities of life, no matter where it is lived, the efforts of all involved will be greatly repaid. We can, then, approach this transition period with the junior sister, aware of the challenge, alert to the possibilities for development, humbly confident that "according to the grace that is given us" (Rom 5:2) we can help her grow up toward her full stature in Christ.

## Survey of Roman Documents

R. F. Smith, S.J.

IN THIS ARTICLE a summary will be given of the documents that appeared in *Acta Apostolicae Sedis* (AAS) during January, February, and March, 1960. All references throughout the survey will be to the 1960 AAS (v. 52).

### The Christmas Message

The 1959 Christmas message (pp. 27-35) was devoted by John XXIII to the subject of peace. The first and most important part of the message was concerned with three types of peace and the conditions under which each type can exist. Peace, His Holiness said, is first of all peace of heart, an interior state of the spirit of each individual. The condition for this kind of peace, he added, is a loving and filial dependence on the will of God.

The second type of peace considered by the Holy Father was social peace, harmony within nations. This peace, he stated, must be based on a deep respect for the personal dignity of each man. Christ's incarnation and redemption, he continued, has dignified not only the human race, but each individual of the race. For if He has so loved the individual as to give Himself for him (Gal 2:20), then each man deserves to be given an absolute respect. This attitude is fundamental to all the Church's social teaching, according to which wealth, economy, and the state are for man, and not man for them. The internal peace of nations, he warned, is threatened by treating men as mere instruments, simple means of production. Contrariwise only by recognizing the dignity of man will a nation be able to dissolve civil discord.

The Vicar of Christ then discussed the third type of peace, international peace. The basis for this peace according to the Pope's message is truth. The Christian saying that the truth will make men free is also valid on the level of international relations. Hence in the pursuit of peace on the international level, force, nationalism, and the like must be surpassed; and attempts towards peace must be based on rational and Christian moral principles. From truth, he added, proceeds justice; and justice in turn must be sustained by Christian charity which by its nature embraces all men. Then only will there be a real international life and not merely a coexistence.

In the second part of the message the Holy Father pointed out errors being made today by those who are striving to bring peace to the world. Peace, he said in this connection, is indivisible; hence it must be present in all its elements. Accordingly social and international peace are impossible without peace of heart. For true peace men must first of all



be "men of good will." Hence the first step towards peace must be to remove the moral obstacles to it, especially in view of the present disequilibrium between scientific progress and moral progress.

In the third part of the message the Pope spoke of the work of the Church for peace. He pointed out that she prays for peace; moreover she uses all her means, especially the treasures of her doctrine, to produce peace. It is indeed in and through her doctrine that she has been able to formulate the leading causes of modern international disturbance. These causes are the following: violations of the human person, of the family, and of labor; a disregard of the true and Christian idea of the state; the deprivation of the liberty of other nations; the systematic oppression of the cultural and linguistic characteristics of national minorities; a selfish use of economic resources to the damage and injury of other nations; and the persecution of religion and of the Church.

In the fourth and final part of the message John XXIII called on all Catholics to be active in the work for peace and to be conscious of the fact that they have a command from on high for such activity. He then expressed his best wishes to all men especially the poor, the humble, and the suffering.

#### The Consistories

On December 14 and December 17, 1959 (pp. 5-24), the Pontiff held three consistories for the creation of eight new cardinals. In the first consistory, which was a secret one, the Pope delivered an allocution in which he stated that his choice of the new cardinals had been governed by a desire to show forth not only the unity of the Church but her universality as well. The rest of his allocution was concerned with a summary of the principal events in the preceding year of his pontificate. Thereafter there took place the creation of the new cardinals; Cardinals Cicognani and Copello changed their cardinalatial churches; appointments to the hierarchy since the last consistory were read out; and the consistory closed with the postulation of the pallium by newly appointed archbishops. In the second and public consistory the Holy Father imposed the red hat on the new cardinals. In the third consistory, which again was a secret one, the latest appointments to the hierarchy were announced and cardinalatial churches were assigned to the new members of the Sacred College.

#### To the Laity

On January 10, 1960 (pp. 83-90), His Holiness addressed an allocution to members of Catholic Action of the diocese of Rome. In the first part of the allocution the Pontiff detailed his long interest in Catholic Action, remarking that he has been actively associated with it since the year 1922. He also expressed his utmost confidence in Catholic Action for the future.

In the second part of the allocution the Vicar of Christ developed some of the characteristics of Catholic Action. He told his listeners that Catholic Action was first of all a help to the clergy, as its classic definition

as the collaboration of the laity in the apostolate of the hierarchy shows. The work of Catholic Action, he pointed out, is an effort towards the fulfillment of that part of the Our Father which reads, "Thy kingdom come." This work of the laity began already in the time of the apostles; it was in this time too that the principle was laid down that nothing should be done without the bishop. The work of Catholic Action, however, can never be achieved without a solid spiritual formation of the individual member. Hence he exhorted his listeners to a life of habitual prayer accompanied by a deep liturgical spirit and a profound sense of the Church.

Catholic Action, the Pope continued, is also a spectacle of disciplined unity. The unity of the Church, he said, has an irresistible attractiveness for men. Accordingly Catholic Action must be and appear an organization of union and concord; and this harmony must be shown simultaneously on the level of ideas, of plans, and of execution. Finally the Pontiff said that Catholic Action must be a luminous sign for modern times; it must be the angel in Apoc 14:6 which carried aloft the eternal gospel. Catholic Action will be such a sign by defending the fundamental principles of Christian social order, by safeguarding the rights of man, and by validating the things that constitute man's dignity, his liberty, and his inalienable rights.

The subject of education was also treated by the Pope in another written message of January 10, 1960 (pp. 100-103). This message was directed to the Interamerican Congress of Catholic Education held at Ciudad de San José in Costa Rica. In the message he told the congress that every true and deep education is the work of grace; hence the chief work of the educator is to cooperate with that grace. In order that an adolescent will persevere in the spiritual life given to him by the school, it is necessary, said the Pope, that the school develop in the child a spirit of initiative and an atmosphere of spontaneity and sincerity. Moreover, religious training must be directed not only to the intellect but to the will and heart as well. Furthermore, the Pontiff continued, religious culture should parallel the youth's growth in literary and scientific matters. Finally, religious training should prepare the youth for his future family, civic, and professional responsibilities; it should also provide him with an exercise of the apostolate and of charity.

On November 25, 1959 (pp. 54-55), John XXIII directed a written message to the International Federation of Catholic Youth, meeting in Buenos Aires. Among other pieces of advice to them, the Vicar of Christ urged them to a great love and respect for their priests and chaplains, telling them that it is these priests who will open to them the sources of Christian doctrine, imbue them with the spirit of sacrifice and self-mastery, and lead them to a generous life of prayer and self-giving. A written message of December 8, 1959 (pp. 96-98), was directed by the Vicar of Christ to the meeting of Pax Romana held in Manila and devoted to the theme of the social responsibility of the student and the intellectual. He told the group that they should be proud of having been chosen by

Christ to be His witnesses even to the ends of the world. They must, he wrote, make themselves worthy of their call by living a profoundly Christian life; and they must endeavor to gain the respect of their colleagues by their professional and moral competence. He also bade them to direct their studies to the Church's social doctrine, since the countries of Asia are now in a period of rapid economic growth. Finally he urged them to translate the message of Christian truth into forms appropriate to the Oriental soul. On February 9, 1960 (pp. 158-60), the Holy Father sent a written message to the school children of the United States asking them to pray for the needy children of other lands that they may be kept free from sin and have the strength to overcome temptation. He also asked them to be generous in contributing gifts, clothes, and money to such children.

On December 8, 1959 (AAS, pp. 45-50), His Holiness addressed a group of Italian Catholic lawyers. Since the group had previously discussed the subject of freedom of the press, it was this subject that the Pontiff considered in his allocution to them. He disclosed to his listeners his grave anxiety over much that is being printed today and its effects on the young and the innocent. In the matter of the liberty of the press, he continued, it is always necessary to have a clear conscience as well as one that is balanced, not insensitive, and not lax. The right to truth, he said, and the right to an objective morality based on the permanence of divine law is anterior and superior to every other right and need. Accordingly there are necessary limitations to the freedom of the press and these limitations are found especially in matters that may do violence to the innocence of the child and the adolescent. Is it ever licit, he asked his listeners, to make a criminal deed the occasion of description and narration that are nothing else than a school of sin and an incentive to vice? In this area, the Pope insisted, the limitations of the press must be rigorously defined; and he called on his audience to study the matter carefully. He also told the lawyers that they should not fear to reprove the press and should endeavor to subject it to a human, civil, and Christian discipline. They should especially see to it that the press does not violate fundamental human rights. It would, he concluded, be the legalization of license, if the press were free to subvert the religious and moral foundations of the people.

On December 30, 1959 (pp. 57-59), the Holy Father sent a written message to a meeting at Utrecht of the International Office of Catholic Education; the meeting had been called to commemorate the thirtieth anniversary of Pius XI's encyclical on education, *Divini illius Magistri*. The encyclical, the Pope told the group, has lost none of its truth; today as then the Church still declares the rights of herself and of the family in regard to education to be anterior to those of the state in the same matter. He also mentioned that since at the present moment national and international authorities are anxious about the intellectual and moral elevation of the human race, it is now more important than ever to have active members of the Church who are ready to explain and defend

the Church's point of view. They should also strive to adapt the principles of the encyclical to the new situations that have arisen since its publication; and on the personal level they should strive to become the professional and moral elite which the world and the Church need.

#### Miscellaneous Documents

On December 18, 1959 (pp. 166-69), the Sacred Congregation of Rites officially affirmed the heroicity of the virtues of the Servant of God, Elizabeth Ann Seton (1774-1821). On February 17, 1960 (pp. 91-94), the Pope delivered an allocution at the solemn obsequies held for Cardinal Stepinac in St. Peter's, telling the congregation that the deceased cardinal gave a modern example of Christ's words that a true pastor gives his life for his flock.

By the Apostolic Letter, *Maiores in dies*, dated December 8, 1959 (pp. 24-26), the International Marian Academy was made a Pontifical Academy. On February 17, 1960 (pp. 152-58), the Pope delivered an allocution to the faculty and student body of the Pontifical Biblical Institute on the fiftieth anniversary of its foundation. After recalling the Institute's work and success during the last fifty years, he told the Institute to look forward to the future. He urged them to a life of scientific seriousness which would employ all modern means of investigation and work and which would have the courage to face the problems aroused by recent research and discoveries. Their work, however, should also be characterized by prudence and sobriety, so that they do not propose as definitive that which is only a working hypothesis. He pointed out to the Institute and its members that their work was not merely to form Biblical specialists, but also men who are filled with sacerdotal zeal and who have the souls of prophets and apostles. The work of the Institute, therefore, is a truly priestly work. In all their work they must also have an absolute fidelity to the deposit of faith and to the teaching authority of the Church. Finally in their efforts to understand the pages of Scripture, they must recall the advice of St. Augustine: "Pray in order that you may understand."

On December 6, 1959 (pp. 51-52), the Pontiff broadcast a message to the faithful of the Philippines at the beginning of their national mission year. On December 13, 1959 (pp. 52-53), the Pope sent a radio message to the people of Ecuador on the occasion of their presentation of a crown to a statue of our Lady of the Rosary. On January 1, 1960 (pp. 98-100), he sent a written message to the people of Nicaragua on the occasion of the nation's consecration to the Sacred Hearts of Jesus and Mary. On January 22, 1960 (pp. 90-91), John XXIII addressed an allocution to Konrad Adenauer, Chancellor of Germany, and on February 22, 1960 (pp. 95-96), to President Manuel Prado of Peru.

Under the date of December 22, 1959 (pp. 61-62), the Sacred Apostolic Penitentiary issued the text of a prayer composed by the Pope to be recited by members of newly-founded churches. Faithful of such churches can gain an indulgence of three years each time they recite the prayer devoutly and with contrite heart. Moreover once a month they

may gain a plenary indulgence under the usual conditions provided they have recited the prayer daily for a month.

On December 14, 1959 (p. 105), the Sacred Consistorial Congregation named Cardinal Caggiano, archbishop of Buenos Aires, as military vicar of Argentina. A decree of the same congregation dated December 29, 1959 (pp. 164-65), provided for the continuation of ecclesiastical jurisdiction in the military vicariate of Colombia when the office of military vicar becomes vacant; it also assigned the proper tribunals for ecclesiastical cases of the same military vicariate. In a decree of January 5, 1960 (p. 60), the Sacred Congregation of the Holy Office placed the following anonymous volumes on the Index: *Il Poema di Gesu* and *Il Poema dell'Uomo-Dio* (Isola del Liri: Tipografia M. Pisani).

## Views, News, Previews

### Institute Jesus Magister

Brother Cecilius, S.C., who is presently stationed in Rome at the Generalate of the Brothers of the Sacred Heart, has sent the REVIEW information concerning the Institute Jesus Magister (Jesus the Teacher). The Institute, which is now an integral part of the Lateran University, was founded by Pius XII with the purpose of providing for the intellectual, cultural, and religious development of teaching brothers. The foundation of the Institute was announced in the summer of 1957; in the fall of the same year the Institute held its first academic courses. Accordingly the academic year 1959-1960 was only the third in the history of the Institute.

The president of the Institute is the rector of the Lateran University, who at present is Msgr. Antonio Piolanti. The vice-president and director of Jesus Magister is Brother Anselmo, F.S.C. The faculty for the academic year 1959-1960 was composed of twenty-six professors, nine of whom were diocesan priests, eleven were religious priests, and six were brothers. During the same year ninety-five brothers attended the Institute. The brothers in attendance came from twenty-three countries and from nine different religious institutes as the following tables show:

## Countries Represented Among the Students of Jesus Magister

Country	Number of Students	Country	Number of Students
Canada	13	Mexico	3
U.S.A.	11	Chile	2
Spain	10	Nicaragua	2
Italy	9	Peru	2
Brasil	8	Ruanda	2
Australia	5	Cuba	1
France	5	Ecuador	1
Eire	5	Malay	1
Argentina	4	Portugal	1
England	4	South Africa	1
Colombia	3	Venezuela	1
		Vietnam	1

## Religious Institutes Among Students of Jesus Magister

Institute	Number of Students
Brothers of Christian Schools	38
Marist Brothers	26
(Irish) Christian Brothers	11
Brothers of the Sacred Heart	7
Brothers of Mary (Marianists)	4
Brothers of Christian Instruction (Ploemel)	3
Xaverian Brothers	2
Brothers of Christian Instruction of St. Gabriel	2
Josephite Brothers of Ruanda	2

From the tables it can be seen that besides the intellectual development imparted to them by the Institute, the brothers also profit by contact with fellow brothers of other countries and institutes.

At the present time the Institute offers a four-year course. The first year of the course is chiefly devoted to Thomistic philosophy and fundamental theology; the last three years are concerned principally with dogmatic and moral theology, Sacred Scripture, ecclesiastical history, and catechetics. The courses are presently given in both English and French; other languages will be added as the need arises. At the end of two years of the course, the students are made bachelors in religious sciences; and at the successful completion of the entire four-year program they are given a licentiate in religious sciences. There is a possibility that, as the Institute grows, an additional program leading to a doctorate in religious sciences will be added.

Brothers interested in studying at the Institute must have a degree which permits them to enter a graduate faculty or a university of their own country. Moreover they are expected to have a sufficient reading knowledge of Latin to be able to handle the texts necessary for their



studies in the Institute; such texts, for example, would be the Vulgate, the works of St. Thomas, and the code of canon law. The candidate must also make a written application for admission into the Institute; with the application he must include a birth and a baptismal certificate, copies of degrees held, written authorization of his major superior, and two photographs (passport size). Auditors, that is, students not studying for a degree, are also admitted with the permission of their superiors. Finally laymen who are engaged in teaching religion on the primary or secondary level are admitted, provided they have the necessary qualifications for the Institute's program.

Persons interested in the Institute can obtain more information about it by writing:

Ill.mus Fr. Anselmo Balocco, F.S.C.  
Istituto Jesus Magister  
Pontificia Università Laterano  
Piazza S. Giovanni in Laterano, 4  
Rome, Italy

### Christ to the World

Founded three years ago, this "International Review of Apostolic Experiences" has spread to 125 countries and is contributing in a very efficacious way to the work of the apostolate among unbelievers. The aim of the review is to promote the apostolate in pagan and dechristianized environments by pooling apostolic experiences and making known the most fruitful apostolic efforts undertaken throughout the world. In presenting these experiences, the review stresses the method followed, the means used, the difficulties encountered and how they were overcome, the results obtained and the lessons drawn from the experience which will prevent future repetitions of the same mistakes. A sample copy of an issue dealing with the problems one indicates interest in will be sent on request by Reverend L. P. Bourassa, Circulation Manager, *Christ to the World*, Lungotevere dei Vallati, 1, Roma.

### Brothers' Newsletter: Menus and Recipes

The *Brothers' Newsletter* reported in its November issue that Brother Herman Zaccarelli, C.S.C., has published a book on menu-planning and recipes for Catholic institutions. This is the first book ever to be written taking into account the specialized food problems of the vow of poverty, feasts, and fasts of the Church year. In the summer of 1960, Brother plans to direct the first school of culinary arts for religious at Stonehill College, North Easton, Massachusetts. He hopes to build this summer course up to a regular three-year program. For his work on the book, Brother received grants from several food companies serving Catholic institutions.

The interesting facts and events relating to the life and training of brothers which the *Newsletter* contains are available without subscription fee. Write to Brother William Haas, S.J., West Baden College, West Baden Springs, Indiana, or to Brother Walter, S.V.D., Divine Word Seminary, Techny, Illinois.

## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

24. I was teaching a summer course to sisters from several congregations. Canonical questions on the religious life occasionally arose. One sister told me that her constitutions state that a parish convent cannot be a canonically erected religious house because at the commencement of the scholastic year the community of such a house may be composed of new members.

Another sister stated that in her congregation all houses of less than four sisters are filial houses, those of four or more are canonically erected houses. Difficulties on obedience, according to this sister, arise in filial houses because of the fact that the one at the head of a filial house is not a real superior. To avoid this, higher superiors strive to have all houses canonically erected; and they believe that this is accomplished by the mere fact of assigning at least four religious to a house. They also believe that the sole fact of assigning three or less sisters to a house makes it filial. My reply to both sisters was in the negative. Was I correct?

A canonically erected religious house, because it is a moral person, can cease only by suppression or extinction. A moral person in the Church is of its nature perpetual. If only one member remains in it, all rights of the moral person devolve on him. A moral person and therefore a religious house becomes extinct only when it has ceased to exist, that is, has had no members, for a hundred years (c. 102). As a collegiate moral person, a canonically erected house must consist of at least three religious at the time of its erection. Since a moral person is of its nature perpetual, it is evident that the continued existence of a religious house does not depend on the permanent residence of the religious who originally constituted the community. These may constantly change, as they do in other moral persons, for example, an institute or province. The same juridical perpetuity proves that a religious house continues to exist as such if the number of religious assigned to it after its erection becomes less than three. The superior of such a reduced religious house remains a superior in the proper sense of the word, since he is a superior of a canonically erected house. A higher superior cannot change a canonically erected house into a filial house merely by assigning less religious to it (cf. Larraona, *Commentarium Pro Religiosis*, 3 [1922], 48, note 176). This

change demands an extinction or the formalities of a suppression and the permission to open a filial house. Neither may he change a filial house into a canonically erected house merely by assigning more religious to it. This change requires the formalities for the canonical erection of a house. Goyeneche (*Quaestiones Canonicae*, I, 115) and Jone (*Commentarium in Codicem Iuris Canonici*, I, 404) deny that such formalities are necessary in this case. They maintain that the change of a filial into a canonically erected house is a mere internal change and consequently demands no permission of external authority (cf. Question 17). But such a change certainly and evidently implies the erection of a moral person. Canon 497 does not grant the right of erecting a moral person, solely on their own authority, to the superiors of any religious institute. The law on internal and external changes presupposes an existing moral person and its purpose is to determine whether the change has so altered this existing moral person as to make it a different moral person. In the opinion of Goyeneche and Jone, an exempt institute could open a filial house with the permission of only the local ordinary; and then, merely at the will of its superiors, with no further permission of the ordinary and no permission whatever of the Holy See, could canonically erect an exempt religious house. But canon 497, § 1, demands the permission of the Holy See for the canonical erection of any exempt religious house.

A house becomes a new moral person when it undergoes a formal external change (Question 18) or is moved to such a distance (Question 19) that the formalities of a new erection are necessary and are obtained.

It need not be mentioned that religious owe the same reverence and submission to delegated as to ordinary authority. The ultimate source of the authority is the same and the motive of religious obedience is the same in both cases.

**25. If we are able to suppress the religious house mentioned in Question 23, to whom does the property of the suppressed house belong?**

Unless the particular constitutions contain a different enactment, the property of a suppressed or extinct house appertains to the immediately higher moral person, that is, to the province or, if there are no provinces, to the institute (c. 1501). The property of a suppressed or extinct separated establishment already appertains to the house to which it is attached. All obligations of justice, all rights acquired by others, and the intentions of founders and donors are to be respected and observed.

**26. Are parish school convents of sisters in fact canonically erected or merely filial houses?**

It is presupposed that the house had the antecedent requisites for a canonically erected house at the time of its erection (cf. Question 3). If so, such convents are canonically erected religious houses unless the

explicit or implicit intention of the local ordinary in particular cases was merely for a filial house (cf. Questions 11-13). This follows from the fact that such convents are only exceptionally filial houses. Parish convents are termed houses in approved constitutions equally with other canonically erected houses, for example, academies, colleges, and hospitals. Their superiors are in the same way superiors in the proper sense of this word, and not mere delegates of a higher superior or another local superior. Their superiors are held to the limit of the three-year term and to two such consecutive terms in the same house (c. 505). These same superiors are also equally *ex officio* members of the provincial or general chapter. Parish convents have their own councilors and bursar or treasurer, and these are proper to canonically erected houses (c. 516, §§ 1-2; cf. Question 6). Furthermore, some constitutions make this general sense clear by stating that only the smaller houses of two or three sisters are to be filial houses (cf. Question 6). It is true that a moral person, by the positive law of the Church, should be perpetual (c. 102, § 1); but the sense is that it may not be erected for a definite time, for example, five years. It is perpetual in the sense of the law when it is erected for an indefinite time (cf. Michiels, *Principia Generalia de Personis in Ecclesia*, 535). The particular constitutions may add requisites for a canonically erected house. If so, the petitioning of the consent for the establishment of houses is made according to such norms and the houses are canonically erected or filial according to the same norms.

**27. What do you think of the enactment of our constitutions that the portress should every night carry the keys of the convent to the superioress?**

This enactment was contained in article 319 of the *Normae of 1901*, on which the constitutions of practically all lay congregations are based. However, it was not repeated in the similar norms of the Sacred Congregation of the Propagation of the Faith of 1940, nor is it by any means contained in all constitutions. In some convents, the superior would be the nocturnal custodian of a sufficient number of keys. The efficiency and practicality of this practice are at once questionable. Its necessity is equally doubtful. I personally have never heard of any alarming number of attempts to break into convents at night. The doors should be securely locked at night, but it is not the custom in the United States to use locks that can be operated only by a key from inside. We may also question whether this type of lock is more secure, and a door is not the only means of entrance favored by burglars. The principal objection against the practice is the danger of fire and the fire regulations. To repeat what we have already stated on two occasions: "All doors used in connection with exits shall be so arranged as to be always readily opened from the side from which egress is made. Locks, if provided, shall not require a key to operate from the inside. Latches or other releasing devices to open doors shall be of simple types, the method of

operation of which is obvious even in darkness" (REVIEW FOR RELIGIOUS, 15 [1956], 284-85; 18 [1959], 165). It seems evident that all doors leading to the outside should be capable of being used as exits in case of fire; and an exit door locked from the inside, with the key in the superior's room, is a fire hazard of the first order.

## II. Local Superiors

### 28. Is a minimum age prescribed for local superiors?

Every canonically erected religious house must have a local superior in the proper sense of this term. The prescriptions of canon 505 on the term of office and reappointment affect only minor local superiors. A minor local superior is one who governs a canonically erected religious house in virtue of ordinary authority. This term does not include a religious who is a higher superior from the nature of the institute, for example, the superioress of a monastery of Carmelite nuns, nor one at the head of a filial house, because his house is not canonically erected and he possesses only delegated authority, nor those who are superiors only in a wide sense, for example, masters of novices, postulants, junior professed, and tertians, nor principals of schools, deans and presidents of colleges and universities, administrators of hospitals, and so forth. If any of these is also a minor local superior, the canon applies to him as such but not as novice master, etc.

The Code of Canon Law prescribes no special qualities for a minor local superior. It is evident that he should possess the qualities demanded by the nature of his office. The greater number of constitutions of lay congregations require only thirty years of age. An almost equal number add that a local superior should be professed of perpetual vows. It is clear that a religious of temporary vows, who as such is still in the state of probation and formation, should not be made a local superior. Other determinations are found only most rarely, for example, perpetual vows and at least five or ten years from first profession, perpetual vows and twenty-five years of age, thirty-five years of age and ten years of profession, and twelve years of profession. Two or three institutes enact that a local superior may not be more than seventy years of age. The practice of the Holy See in approving constitutions forbids a superior general or provincial to be also a local superior, except of a house destined solely for the general or provincial officials. These qualities are demanded only for the liceity of the appointment of a local superior, unless the constitutions certainly prescribe them for validity, which is not done in practice.

### 29. Must a local superior be appointed for three years?

A minor local superior may not as such be licitly given a term of office beyond three years (c. 505). A longer term is permitted only in virtue of a privilege granted by the Holy See. The term may be less than three years; but a superior who is appointed for a one or two-year term,

if he is to continue in office, must be reappointed at the expiration of either period. A local superior may also be appointed for no definite length of time. He is then removable at any time at the mere will of the competent higher superior. In this case, if he is to continue in office, he must be reappointed after three years, because the code forbids a term beyond three years. The almost universal practice of constitutions of lay congregations is that local superiors are appointed for a term of three years. If the constitutions prescribe a definite term, for example, three years, higher superiors may not appoint a superior for a lesser period, for example, one year. This would be a dispensation in an article touching government, and superiors of lay institutes may dispense only in merely disciplinary articles. A local superior may be appointed for a lesser period to fill out the term of a vacant superiorship when all local superiors are appointed at the same time.

When a higher superior is also a minor local superior, each office is regulated by its own norm. The higher superior will therefore have to be reappointed minor local superior at the end of three years and may not govern the same house as such for more than six successive years. The doctrine of authors admits an exception to this general norm when the two offices are combined in virtue of a prescription of the constitutions or customs, that is, the office of minor local superior may be retained for the full time that the religious is higher superior. Such an enactment is practically never found in the constitutions of lay congregations. Some authors extend this same exception, unless forbidden by the particular constitutions, to the case of the superior general of a diocesan congregation of only one house, on the grounds that he is not a minor local superior. This opinion is not without probability, but the better doctrine is that he is both a higher and a minor local superior and that each office should be regulated by its own norm, as stated above.

**30. Because of the death of the previous incumbent, the first term of a local superior was only one year. How often may he be immediately reappointed local superior of the same house?**

A local superior may be immediately reappointed for a second three-year term in the same house. This may be done if permitted by the particular constitutions, customs, or usage, as is almost universally true (c. 505). A very small number of constitutions require a serious reason for such a reappointment. Whether the term is one, two, or three years, or is indefinite, the same local superior may not govern the same house for more than six successive years, except in virtue of a privilege granted by the Holy See.

An apparent exception to this norm is admitted from the practice of religious institutes, the common opinion of authors, the disturbance of the order of appointment of superiors that would otherwise ensue, and the fact that the canon can be interpreted as excluding an immediate reappointment only after two complete three-year terms in the same house. This exception happens when it is the practice to appoint all local



superiors of an institute or province at the same time. If a superiorship becomes vacant, for example, by death, another religious is appointed to fill out the term, for example, for two years. He may evidently be reappointed to the same house for an immediate second term of three years. He may also, for the reasons given above, be reappointed for an immediate third term of three years in the same house. The same exception is verified whenever the first term of a local superior is incomplete because, as stated above, the canon can be interpreted as excluding an immediate reappointment only after two complete three-year terms in the same house.

31. According to our constitutions, the superior general is elected for a term of six years. He may be immediately reelected only to a second term. The constitutions also enact that the assistant general is to assume the government of the institute for the full unexpired term in the event of the vacancy of the office of superior general by death, resignation, or deposition. Our superior general died after less than two years in office. The assistant filled out this unexpired term of four years. He was recently elected to a six-year term. At the expiration of this latter term, may he be reelected for another immediate six-year term?

The provision that the assistant general is to fill out the unexpired term of a superior general is very exceptional. The almost universal norm of constitutions is that the assistant general assumes, provisionally but with full authority, the office of superior general on a vacancy by death, resignation, or deposition. He is obliged to convoke a general chapter for all general elections and affairs as soon as possible, so that the chapter will assemble not later than six months, or a longer period, or three months from the date of the vacancy of the office (cf. c. 161). The same problem occurs when a superior general is elected in this case but only to fill out the unexpired term, but such a provision is found even less frequently in constitutions.

The constitutions may exclude a third immediate term in such cases. Otherwise, since the cases are parallel, the solution is the same as in the preceding case; and the same religious may be immediately reelected to the full third term. As canon 505 can be interpreted to exclude an immediate reappointment only after two complete three-year terms in the same house, so the common norm of constitutions on the superior general can be interpreted as excluding only two immediate and complete six-year terms. Furthermore, the definition of a six-year term is a complete six-year term; and the law is also one that must be strictly interpreted (c. 19). The same solution is to be given when the first term of other higher superiors is incomplete, for example, of provincials or superiors of independent monasteries. The following authors explicitly affirm this solution both for minor local and higher superiors: Maroto, *Commentarium Pro Religiosis*, 2 (1921), 69; Larraona, *Commentarium Pro Religiosis*, 7 (1926), 387, note 304; Goyeneche, *De Religiosis*, 37,

note 29. The same conclusion is logically deduced from the doctrine of the following authors, because they explicitly affirm the solution given in the preceding case for a minor local superior: Schaefer, *De Religiosis*, n. 475; Jone, *Commentarium in Codicem Iuris Canonici*, I, 413; Coronata, *Institutiones Iuris Canonici*, I, 643; De Carlo, *Jus Religiosorum*, n. 67; Regatillo, *Institutiones Iuris Canonici*, I, n. 654; Oesterle, *Praelectiones Iuris Canonici*, I, 254; Berutti, *Institutiones Iuris Canonici*, III, 64.

**32. The local superior is also the administrator of the one hospital of our province. Because of her ill health, we must remove the present incumbent after only one year in office. It is not easy to find a competent sister for this post. The sister who preceded the present incumbent had two consecutive and full three-year terms. May we now, after the interval of only a year, appoint her again as local superior of this same hospital?**

On the expiration of two successive three-year terms or six successive years in office, as explained in Question 30, it is illicit but not invalid to reappoint the same religious immediately as local superior of the same house. The code does not define what period of time must elapse before he may again be reappointed to the same house. The necessary and sufficient interval is had by the appointment and exercise of the office by another, no matter for how brief a period of time the latter may have governed, for example, even if only for a month. The former incumbent regains complete capacity for the office by this interval, that is, he may be appointed for two successive three-year terms or six successive years. All fraud must be avoided, for example, by appointing the successor for only a brief time in order that he may soon give up the office to the former incumbent. A few constitutions of lay congregations demand an interval, after six years in office, before reappointment as local superior of any house. This interval is variously prescribed as of at least one, two, three, or even six years. The constitutions generally state that such intervals need not be observed in a case of grave necessity (cf. Question 35). The same principle is true in the election or appointment of any higher superior; but again the constitutions sometimes require a longer and determined period out of office, for example, six years for the superior general and three or six years for the provincial.

**33. In our monastery of nuns, the superioress is permitted only two successive three-year terms. We are moving our monastery outside the city limits, and the monastery elections will take place about ten days after we complete the moving. May we reelect the present superioress?**

Since a house becomes a new moral person and is therefore not the same house when it undergoes such a formal external change (cf. Question 18) or is moved to such a distance (cf. Question 19), as in the present case, that the formalities of a new canonical erection are necessary and are obtained, the time spent as superior before this new erection is not computed with regard to eligibility as superior of the newly erected house. This same principle applies when a monastery of

nuns is moved an equal distance and, with regard to a provincial superior, when a province is divided or provinces are united (c. 494, § 1). The religious in charge of a filial house, since he is not a superior in the proper sense of the word, is fully eligible for appointment as superior if the filial house is changed into a canonically erected house. The superior in the present question is therefore fully eligible for election because this new monastery demands a new canonical erection.

**34. The prescribed term of our local superiors is three years. However, they are practically always reappointed for another three-year term; and there is a universal persuasion that anyone not reappointed is very seriously deficient in the ability to govern or guilty of disedifying conduct. Is such a persuasion justified?**

No. Canon 505 and the constitutions do not oblige but merely permit reappointment of a superior for a second immediate term. Therefore, no reason whatever is required for a non-reappointment. On the contrary, a few constitutions demand a serious reason for an immediate reappointment (cf. Question 30). The competent higher superior could counteract the persuasion described in this question by more frequently not reappointing superiors after the completion of the first term. These principles apply more practically to reappointment to another house on the completion of two full three-year terms.

**35. Does canon law prescribe any interval before a religious may be immediately reappointed local superior of another house?**

It is evident from the wording of canon 505 that, at the expiration of six years in one house, the same religious may be immediately appointed superior of another house. There is something of a growing tendency to limit such reappointment by the law of the constitutions, for example, after six years in office, a religious may not be appointed local superior before the lapse of at least one, two, three, or even six years, or that after twelve years in office, there must be an interval of at least a year, or for a period to be determined by the superior general with the consent of his council. The constitutions usually qualify such limitations by enacting that they need not be observed in a case of grave necessity.

It must be admitted that the talent of government, even to a satisfactory degree, is not possessed by too many. This is the justification for the frequent practice of constant reappointment of the same religious as local superiors of different houses. However, the justification is also frequently exaggerated. The principle should not obtain that once a superior, always a superior; nor should reappointment be so constant and universal that something of a ruling class arises; nor are religious to be retained in office at an age so advanced that it precludes proper government. All institutes should consider the practice of an interval at least after twelve successive years of governing. A religious needs and would profit by such an interval. Cf. *REVIEW FOR RELIGIOUS*, 10 (1951), 196-99.

## Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**LIFE IN THE CITY OF GOD.** By Rene Carpentier, S.J. Translated by John Joyce, S.J. New York: Benziger, 1959. Pp. xvi, 192. \$3.75.

This new version of Cotel's well-known *Catechism of the Vows* is more than just a catechism. Actually, although it has incorporated substantially all the matter contained in the *Catechism*, it has completely abandoned the catechetical method and aims at inspiration as well as instruction. To the explanation of the obligations of the vows and the restrictions imposed by them, Father Carpentier has added a more positive treatment of the religious life. He shows that basically it is a life of mystery, love, and adoration. While the vows serve to remove the distracting factors of the ordinary life in the world, they also serve to elevate the whole life of the religious to a new plane.

Particularly impressive is the treatment of the Triple Counsel as a force which unites the religious with his brethren as well as with God. The unitive or community value of the vows is often missed in the religious life, and the emphasis which Father Carpentier places on it will as a result undoubtedly prove salutary. He regards the modern religious community as the successor to the community of the Twelve and the early Christian community. In some sense this is true; but it must also be admitted that the concept of religious life has undergone considerable development and that the life of the Triple Counsel, while evangelical in origin, does not date back to the Apostles or even to the earliest Christian community.

Father Carpentier did not intend *Life in the City of God* to be a book for ordinary spiritual reading, and anyone who uses it as such will find it jejune and somewhat repetitive. It is meant to be more of a manual on the nature of the religious life. It will call also for some guidance from a master of novices, spiritual father, or counsellor trained in the theology of the religious life.

Many will miss the preciseness and clarity which the catechetical method makes for and which was the outstanding virtue of the old *Catechism*. For this reason they may wish to supplement the new text with the old in those sections where the obligations of the vows are dealt with specifically. But it would have been impossible to give the positive and inspirational slant to the *Catechism* without changing the method and this value is adequate compensation for whatever loss in precision has resulted.

JOHN R. CONNERY, S.J.

**PSYCHOLOGY, MORALITY AND EDUCATION.** Edited by Fernand Van Steenberghe. Translated by Ruth Mary Bethel. Springfield: Templegate, 1959. Pp. 128. \$3.75.

The original French title of the present work was *Psychologie et Pastorale*; it is the sixth in a series of studies on pastoral theology and contains six essays dealing with the impact of contemporary psychology on various pastoral problems.

In the first essay Canon Joseph Nuttin shows how contemporary psychology can be useful to priests in dealing with souls. The second essay contains reflections on the nature of free activity. In this essay Canon Henri Widart, while admitting that the notion of freedom today must be reconciled with certain determinisms in man, shows clearly that there is no need to abandon it. Canon Jean Vieujean continues, in one of the best essays in the volume, in a discussion of the sense of sin. He points out that a careful distinction must be made between morbid guilt and a healthy sense of sin. While the former is a handicap, spiritual as well psychological, the latter is a necessity for spiritual growth. He concludes with some sage suggestions regarding ways and means to prevent morbid guilt feelings.

Abbé Forneau then considers the role of the priest and religious as teacher of youth. Here he finds a certain failure on the part of both to profit by the progress made in individual psychology. They still tend to deal with their students as intellects and as groups instead of attempting to contact the whole person and adapting their teaching to the needs of the individual. The last two essays by Abbé Evelyn and Canon Joos deal with the psychology of vocation and prayer. In general the translation is well done, although at times the reader gets the impression that the translator failed to catch the thought. The individual reader may not find all of these essays to his interest, but the range of matter is so wide that most priests and religious can look for one or more of them to be pertinent and helpful.

JOHN R. CONNERY, S.J.

**THE ROLE AND FUNCTION OF THE SPIRITUAL DIRECTOR IN THE MINOR SEMINARY.** By Valentine W. Young, O.F.M.Cap. Washington, D.C.: Capuchin College, 1958. Pp. 72. Paper, no price given.

The author conducts his study in the light of the various documents issued by the Holy See as well as statements made by authors on this subject. With these directives as norms, he sent out a questionnaire to spiritual directors all over the country to find out what methods are used by them in fulfilling their functions and meeting the problems of the minor seminarian. He publishes the results of this survey and in his concluding chapter analyzes them. The study should prove interesting and informative to those engaged in this important work.

JOHN R. CONNERY, S.J.

**THE SPIRITUAL JOURNAL OF ST. IGNATIUS LOYOLA, FEBRUARY 1544-45.** Translated by William J. Young, S.J. Woodstock: Woodstock College Press, 1958. Pp. x, 63. Paper \$1.10.

**SAINT IGNACE—JOURNAL SPIRITUEL.** Traduit et commenté par Maurice Giuliani, S.J. Paris: Desclée de Brouwer, 1959. Pp. 145. No price given.

The English-reading student of Jesuit spirituality is already deeply indebted to Father Young's tireless activity for a number of his important sources: *The Letters of St. Ignatius*, *Perfect Obedience*, *Finding God in All Things*, to name but a few. The present translation, the first in English of two copybooks of the Saint which were not published in their entirety until 1934, by Arturo Codina, S.J., is without exaggeration the best wine saved until last. The *Spiritual Journal*, writes Father Young, is "a document which gives us a fuller introduction to the soul of St. Ignatius. It unrolls

an impressive panorama of the peaks of the sublime mysticism. If these pages had not been preserved, a profound aspect of Ignatian spirituality would have remained hidden, and we should scarcely have guessed the heights to which our Lord had raised him."

Clearly we are presented with far more than a diary. De la Torre, who first edited part of the Journal in 1892, rightly called its contents "*interna animi sensa*," for they embody an attempt to fix in words the delicate action of God upon the soul. The reader who knows St. Ignatius' Constitutions will be pleased to find a living model, in an extraordinary degree to be sure, of that document's "*instrumentum conjunctum cum Deo*." And, as Father Young has pointed out, all who have followed the Saint's Spiritual Exercises will be pleased to discover a most reliable and authentic commentary on the "three times" of election. The book of the Exercises, as we might expect, is lived on every page of the Journal. The truly remarkable feature of the Journal, especially to those who recall Bremond's out-moded charge that Ignatian prayer is too anthropomorphic in its insistence on practicality, is what De Guibert has called a mysticism of service: an application to practical problems of the most sublime gifts of prayer. The reader's only regret will be that more such notebooks did not survive.

The volume of Maurice Giuliani, who is probably known to many readers as the moving force behind *Christus*, is broader in scope than that of Father Young, although the author makes no pretense at resolving the enigmas of the Journal. Let us note some of the features of the volume which make it a good complementary work to Father Young's translation.

First, the French text has critical apparatus; that is, it indicates parts of the text St. Ignatius encircled or deleted. For example, the last phrase of the notation for the sixteenth of March was crossed out by the Saint (Giuliani, p. 102). Father Young (p. 36) has translated it as it originally appeared. Comparison will disclose other instances, and even some omissions in the English text—never, to be sure, of anything of substance (cf. French pp. 142-44, English pp. 61-63). Second, since the French calls attention to diverse critical opinions, we can recognize those passages of the English which are interpretations. For instance, Father Young, following Larrañaga and Abad, translates on page 29: "Later, I paused at the middle or after the middle of Mass, that is about the *Hanc igitur oblationem*, and at times because of a conflict between consolation and desolation, in not finding the Sacrament." Giuliani's text and note bring to light a different understanding of "consolation and desolation." Codina has argued that the conflict of "fire and water" is to be taken in a material sense, since water was then used to diminish the heat in a room. Thus Giuliani renders the latter half of this passage: ". . . et par moments gêné par l'eau jetée sur le brasier. Pas trouvé pendant le Sacrement comment mettre fin" (p. 91). Third, Giuliani's notes exceed the limits of simple clarifications; at times, indeed, he suggests original and thought-provoking interpretations. Finally, the enlightening remarks of Father Young's introduction can be pursued in greater detail in its French counterpart.

Both volumes can be of service to the same or to different groups of readers. The French edition is especially attractive and graced with several



reproductions of the autograph. Its brief bibliography will enhance its value.

THOMAS N. MUNSON, S.J.

**GOD SPEAKS.** Translated and edited by Bernard Murchland, C.S.C. Notre Dame: Fides, 1959. Pp. 250. \$3.95.

The first in a series under the title of Themes of Theology, this volume is intended to meet the challenge that we need a "new" theology by offering instead a penetrating analysis of Catholic doctrine. According to the editors, the problem is one of depth rather than of adaptation. Or rather, the call for adaptation arises in large measure from the lack of a profound understanding of the mysteries of Christianity.

*God Speaks* was translated and adapted from *Eléments de Spiritualité*, a group of essays by an unidentified team of French priests. In twenty-four chapters of unequal length, it covers the whole field of Judaic and Christian revelation, beginning with the concept of revealed religion and terminating with the Trinity and the Incarnation. Considering the amount of matter covered, the book is remarkably coherent; although its main function seems to be incisive and inspirational rather than broadly instructional.

Every page is filled with quotable passages, pointed epigrams, and sometimes startling paradoxes. Comparing two opposing views of revealed truth, we are told "Mystery is not a wall; it is an ocean. A wall sets up a barrier that holds little interest for us; an ocean opens up the possibility of infinite adventure and excitement." Unlike the Marxists, "Christians obey God in being, with Him, the artisans of history." In the spirit of Catholic existentialism, "Reading the Gospel is an intimate encounter with Christ"; and therefore "we ought to approach the Gospel with the intention of integrating what we hear into our own lives without hesitation." The Blessed Virgin is "humanity consenting to life, to grace, to salvation." Thus her fiat was "the greatest action free humanity ever effected under the transcendent influence of grace." And among the less realized truths of the faith is the foundation of Christian morality in the dogma of the Trinity. "If God is love, man must love." So that "as each of the three Persons tends towards the other two, so man must exist in a kind of dynamic tension towards other men, not to possess them, or to conquer or assimilate them, but to anchor himself in them, enrich them, and give them greater identity."

Highly commended for reflective spiritual reading and thoughtful meditation, *God Speaks* will be specially welcomed by those who look for dogmatic substance in their prayer, with the prospect of bringing the fruit of this prayer into apostolic action.

JOHN A. HARDON, S.J.

**LIGHTNING MEDITATIONS.** By Ronald Knox. New York: Sheed and Ward, 1959. Pp. 164. \$3.00.

Reminiscent of Father Keller's *Three Minutes a Day*, this book contains a short meditation on each of the Sunday Gospels, plus thirty-two other "sermonettes" on a variety of subjects. The brevity of these meditations is accounted for by their intended audience—the readers of the Sunday edition of the London *Times*. Monsignor Knox presented these meditations to a harassed and hurried people, with the hope that each little sermon, illuminating the dark corners of one's conscience like a flash of lightning,

would offer a moment's thought which would not only admonish but also comfort.

LEO J. MCGOVERN, S.J.

**DE REGULIS ET CONSTITUTIONIBUS RELIGIOSORUM.** By Ladislaus R. Ravasi, C.P. Rome: Desclée, 1958. Pp. 262. Paper, no price given.

This Latin work on the rules and constitutions of religious is compact, well-organized, and scholarly. The author has succeeded in his intention of bringing together in a single volume notions and questions of greater moment in the subject so that, in his own words, "*uno veluti oculorum obtutu conspici valeant.*" Here in readable Latin the scholar will find a thoroughly documented study of the notion, origin, approbation, juridical nature, and obligation of rules and constitutions in general. There is also treatment of their relation to canon law, their interpretation, dispensation, and mutability. Father Ravasi has included a great deal of historical material on the development of rules and constitutions and the controversies which they have occasioned among theologians. In addition to the standard treatises, he has also drawn upon the latest articles by experts in theological periodicals. Two appendices provide the texts of the *Normae* for the approbation of new institutes of simple vows (1901) and for the constitutions of diocesan law congregations dependent on the Sacred Congregation for the Propagation of the Faith (revised 1940).

J. LUCAL, S.J.

**ST. VINCENT DE PAUL.** By M. V. Woodgate. Westminster: Newman, 1958. Pp. 136. \$2.75, paper \$1.25.

This charming, concise biographical sketch confirms Papini's observation "that the man who comes to instruct the mind is received with less acclaim than the man who comes to bind up the wounds, that Saint Thomas Aquinas will never be as popular as Saint Vincent De Paul." Within the brief scope of fifteen chapters, Miss Woodgate narrates the chief incidents in the life of a man who became, perhaps, the brightest star amidst the great galaxy of saints produced by the French Church of the seventeenth century. The chapters dealing with Louise De Marillac and the foundation of the Sisters of Charity will prove to be most interesting and enlightening. St. Vincent's patient and at times, paradoxical though it may seem, harsh direction of this generous, deeply religious woman transpired to bring about the dedication of still another saintly soul to the service of Christ's poor. Through Louise, Vincent's own spirit of complete dependence on God alone was transmitted to her newly formed congregation, a spirit which is manifested even today in this world-wide organization of women devoted to carrying out the corporal works of mercy in hospitals, old-age homes, sanitariums, orphanages, and schools.

In the course of his remarkable life St. Vincent proved to be many things: a tender and loving advocate of the poor, a pervading warmth in the Church against the cold chill of Jansenism, a zealous reformer of priests and clerics, a founder of new religious congregations. However, standing out above these remarkable achievements, there remains the figure of a selfless, charitable, zealous priest asking himself, "How would Jesus Christ have done this?" September 27, 1960, is the three-hundredth anniversary of St. Vincent's death, March 15 was that of St. Louise.

GEORGE C. MAYNARD, S.J.

**PROFESSIONAL RELATIONSHIPS OF THE RELIGIOUS EDUCATOR.**

By Sisters of St. Joseph of Carondelet. Albany: College of St. Rose, 1959. Pp. 117. Paper \$3.00.

Assembled under the above theme are the papers read at the Sixteenth Educational Conference of the congregation, November 28-29, 1958. The book is divided into separate sections on professional relationships to administration, pupils, religious and lay teachers, parents, and outside agencies. Each of these topics is treated on the nursing school, high school, grades 8-5, 4-1, levels by a sister experienced in the practice of professional relationships in each of these spheres. A final section includes particular topics of interest to educators on the college level. In making these papers available to the public, the Sisters of St. Joseph of Carondelet do an invaluable service to teaching religious, their instructors and counselors. The authors relate spirituality, in particular the virtues of charity and justice, to the daily life of the teacher. The book is a manual of Catholic public relations as practiced professionally for centuries by the teaching sisters of the Church, but rarely set down in print so well. It is well documented, but could be improved by listing pages for the items in the table of contents.

THOMAS F. SHEA, S.J.

**BISHOP FOR THE HOTTENTOTS: AFRICAN MEMORIES (1882-1909).**

By Bishop John Marie Simon, O.S.F.S. Translated by Angeline Bouchard. New York: Benziger, 1959. \$3.75.

In 1882 Father John Simon, who had been ordained for but a month, was assigned to lead a group of five sent to evangelize Namaqualand and Calvinia, an area about the size of his native France. Within a few months, three of his companions decided that the life was too hard and left. Six months later, the twenty-four year old missionary was left alone when his last companion's health broke down. By the time more companions arrived, six months later, Father Simon had made some progress in learning English and Dutch, the only European tongues spoken in the area, but had difficulty making the newcomers understand his French!

In spite of many difficulties, the mission grew rapidly, so that in 1884 it was made a prefecture apostolic, and in 1898 a vicariate apostolic. Father Simon was reluctant to accept the bishopric, but finally consented to become the first bishop of the Orange River Vicariate at the age of forty. As bishop, he had not only to contend with drought and famine, but also with war. He worked for peace and cared for the wounded in the Anglo-Boer War. As soon as this was over, peace was disturbed by a revolt among the Hottentots.

As Bishop Simon puts it, his sole purpose was "to set down the facts and to give those interested in the missions the opportunity of drawing the best possible conclusions from my narrative." Not only do these memoirs expose the spirit of a great missionary, but they also provide the reader with very entertaining stories and not a few chuckles.

RICHARD W. MOODEY, S.J.

**THE FAITH EXPLAINED. By Leo J. Trese. Notre Dame: Fides, 1959. Pp. 564. \$5.95.**

Professedly this book is a commentary on the Baltimore Catechism Number 3, the official catechism for adults. Father Trese's presentation

of the truths of faith is profound and precise, yet clear and simple, a combination of qualities difficult to achieve. It is easy to see why the book was four years in writing. This work, especially in its examples, will prove valuable to anyone engaged in the work of religious instruction, but those engaged in convert work — for whom this book is, in a way, intended — may find the approach taken most helpful. A paperback edition of this work, shortly to appear, should find a very wide and grateful audience.

JOSEPH M. KUNTZ, S.J.

**APOSTOLIC LIFE.** Edited by Albert Plé, O.P. Westminster: Newman, 1959. Pp. 206. \$3.75.

**BASIC SPIRITUAL MEANS.** By Philip E. Dion, C.M. New York: Wagner, 1959. Pp. 225. \$4.50.

**HAPPINESS WITH GOD.** By Basil Whelan, O.S.B. St. Louis: Herder, 1959. Pp. 149. \$2.75.

**THE LOVE WE FORGET.** By M. R. Loew, O.P. Translated by R. Matthews. Westminster: Newman, 1959. Pp. 45. Paper \$90.

**LEAD KINDLY LIGHT.** Edited by R. D. Lumb. Westminster: Newman, 1959. Pp. 46. Paper \$90.

**CHRIST AT EVERY CROSSROAD.** By F. Desplanques. Translated by G. R. Serve. Westminster: Newman, 1959. Pp. 123. \$2.75.

Here is a showcase filled with variety. On the scholarly level, *Apostolic Life*, the tenth volume of the Religious Life series, translated by Ronald Halstead, though technical, claims practicality in attempting to reconcile the religious and apostolic lives by searching out the basic meaning of each. Those who train religious will find it useful. More fundamental to application is Father Dion's aptly titled work which the beginner will find detailed and the experienced, perhaps, tedious. That the book "guides one along the straightest route to spiritual self-fulfillment," as the jacket states, is a claim the author himself would shy away from. In brief, some practical advice, but a bit drawn-out. On the devotional level comes Dom Whelan's sequel to his earlier *The Joy of Serving God* (1948). The use of Scriptures, the fathers, and current spiritual writers gives these pious chats their value as attacks on the occupational hazard of religious life — discouragement. The former French worker-priest, Father Loew, makes an appeal on the popular level by paperbacking his Lenten TV addresses that are charged with his apostolic conviction that "finding God when you've become a nobody fills a man's heart . . ." Geared to laymen, R. D. Lumb will fill a man's head with selections on conversion from Newman's outstanding writing in a paperbacked arrangement of that great and holy author's powerful logic that creates the urgency in a man to be truthful with himself. Excellent for the prospective Catholic. Finally, Father Desplanques is peddling a familiar Jesuit ware in a startlingly simple yet profoundly emotional expression of "finding God in all things," even "in this traffic jam, and the crowd and the market" and "in this stench of rotting vegetables." Well worth the reading and the meditating.

THOMAS RADLOFF, S.J.

**ALIVE IN CHRIST.** By Ralph Campbell, S.J. Westminster: Newman, 1959. Pp. 321. \$3.75.

**YOUTH BEFORE GOD.** By William L. Kelly, S.J. Westminster: Newman, 1959. Pp. 416. Prayerbook size \$3.75.

In the meditations-for-youth market Newman offers two new books of prayer. Father Campbell's follows the liturgical seasons. He develops each meditation in a traditional arrangement of preludes, points and colloquys, but with a neat and attractive format. The book is well ordered with a wealth of material which concentrates on the life of Christ, key meditations from the Spiritual Exercises, and on the encyclical *Mystici corporis*. It concludes with an unusual meditation on the lives of three heroic priests of World War II. An introduction to the book includes an explanation of the method of meditation.

Father Kelly's *Youth Before God* may prove to be an important "pace-setter" for all future prayerbooks of its kind. Adapted from an enthusiastically received German version, *Jugend vor Gott*, it offers a fresh and stimulating compilation of prayers. Four hundred pages of prayers, poems, reflections, and liturgical rites have been compressed into a pocket-size prayerbook, bound in simulated leather. Besides the rich abundance of prayers, many full-page photographs and a variety of type fonts have been employed to give vitality to the book. Many prayers, such as the reflection "on the road" (p. 352) are unusually beautiful. However, in other instances, the prayers do not seem quite geared to the thoughts and language of youth. Also, the book might have been improved by a clearer ordering of its parts. But the abundance of material offsets these factors, and the book's novel and challenging format is certain to make it popular.

ARTHUR F. MCGOVERN, S.J.

**THE HEROES OF GOD.** By Henri Daniel-Rops. Translated by Lawrence G. Blochman. New York: Hawthorn, 1959. Pp. 224. \$3.95.

The celebrated author, member of the French Academy, has chosen as his theme the apostolic adventures of eleven "heroes of God." The story of this group gives the lie to those claiming that holy men and women are all imprinted with the same stamp. What a difference between a Paul preaching to the gentiles and Charles De Foucauld settled among the desert tribes of the Sahara; St. Isaac Jogues working among the Indians of the New World and St. Martin converting the pagans of the French countryside. How different and yet how much alike, for they were all inflamed by the same Spirit. This book with its particularly attractive binding, format, and style would be a welcome addition to primary and high school libraries, because it is admirably fitted to stir the hearts of young readers to follow in missionary footsteps.

LEE J. BENNISH, S.J.

## BOOK ANNOUNCEMENTS

**Spiritual Highlights for Sisters.** By Bruno M. Hagspiel, S.V.D. Bruce. Pp. 228. \$3.95.

**The Imitation of Mary.** By Patrick J. Gearon, O. Carm. Carmelite Third Order Press. Pp. 167. \$2.00.

**The Litany of Our Lady.** By Patrick J. Gearon, O. Carm. Carmelite Third Order Press. Pp. 237. \$2.50.

## BOOK ANNOUNCEMENTS

**Our Lady for Boys and Girls.** By Patrick J. Gearon, O. Carm. Carmelite Third Order Press. Pp. 164. \$2.00.

**Coeducation in Catholic Schools: A Commentary on the Instruction on Coeducation.** By Basil Frison, C.M.F. Daughters of St. Paul. Pp. 77. Cloth \$2.00, paper \$1.00.

**The Greater Love: Meditations on the Blessed Sacrament.** By John H. Collins, S.J. Daughters of St. Paul. Pp. 75. Cloth \$1.50, paper \$1.00.

**Questions and Answers on Communism.** By Richard Cardinal Cushing. Daughters of St. Paul. Pp. 160. Paper \$1.00. Revised.

**Meditations for Religious.** By Richard Cardinal Cushing. Daughters of St. Paul. Pp. 272. Cloth \$3.00, paper \$2.00.

**Le Sens de la Créature dans la Doctrine de Berulle.** By R. Bellemare. Desclée de Brouwer (Bruges, Belgium.) Pp. 189. Paper 690 Fr, 69 Fb.

**La Vie et la Doctrine Spirituelle du Père Louis Lallemant de la Compagnie de Jesus.** Introduction et notes par François Courel, S.J. Desclée de Brouwer (Bruges, Belgium.) Pp. 407. Paper 1200 Fr, 120 Fb.

**Marriage is Holy.** Edited by H. Caffarel. Translated by Bernard Murchland, C.S.C. Fides. Pp. 219. Paper \$1.65.

**Son of the Church.** By Louis Lochet. Translated by Albert J. LaMothe, Jr. Fides. Pp. 255. Paper \$1.50.

**A Handbook for Hospital Chaplains.** By Patrick O'Brien, C.M. B. Herder. Pp. 362. \$4.75. This book is the outgrowth of a series of conferences at the quarterly meetings of the Western Conference of the Catholic Hospital Association. It seems to be directed primarily to the Catholic chaplain in the non-Catholic hospital.

**The Church Year: 19th North American Liturgical Week, 1958.** North American Liturgical Conference (Elsberry, Mo.). Pp. 202. Paper \$3.00. Proceedings.

**Athlete of Christ.** By Marie McSwigan. Newman. Pp. 179. \$3.25. Life of St. Nicholas of Flue.

**Catholic Reformer.** By Paul H. Hallett. Newman. Pp. 222. \$3.75. Life of St. Cajetan of Thiene.

**1859 in Review.** By Thomas P. Neill. Newman. Pp. 203. \$2.75.

**The Spiritual Directory of St. Francis De Sales: For People Living in the World.** With a commentary by Joseph E. Woods, O.S.F.S. Newman. Pp. 124. 3¼ x 4¾". \$2.00.

**Their Rights and Liberties.** By Thomas G. Hanley, S.J. Newman. Pp. 142. \$2.75.

**We Are Now Catholics.** Edited by Karl Hardt, S.J. Translated by Norman C. Reeves. Newman. Pp. 223. \$3.95. Protestant theologians tell of their conversion to the Church. With an introductory essay on Protestant-Catholic relations in Germany by Sylvester P. Theisen.

**Women, Words and Wisdom.** By Solange Hertz. Newman. Pp. 184. \$3.50.

**The Imitation of Christ.** Translated by Msgr. Ronald Knox and Michael Oakley. Sheed and Ward. Pp. 217. \$2.50.

**Saints Who Made History: The First Five Centuries.** By Maisie Ward. Sheed and Ward. Pp. 377. \$4.50.



## Change of Business Office

**A**FTER September 15, 1960, the business office of **REVIEW FOR RELIGIOUS** will change its address to the following:

**REVIEW FOR RELIGIOUS**  
Business Office  
428 E. Preston Street  
Baltimore 2, Maryland

After the above date all matters referring to new subscriptions, renewals, or back copies should be sent to the new address.

The editorial office of the **REVIEW** will remain at St. Mary's College, St. Marys, Kansas. Similarly the Question and Answer Department will remain at Woodstock College, Woodstock, Maryland; and the Book Review Editor will continue at West Baden College, West Baden Springs, Indiana.

## Prayer of Pope Clement XI

THE LATIN text of the following prayer attributed to Pope Clement XI is to be found in *Acta Apostolicae Sedis*, 52 (1960), 358-59. According to a decree of the Sacred Congregation of Rites issued on February 24, 1960 (AAS, p. 359), the Latin text of the prayer is to be inserted in all future editions of the Roman Missal as part of the thanksgiving prayers after Mass. Moreover, a decree of the Sacred Penitentiary of March 11, 1960 (AAS, p. 361), has attached an indulgence of five years when the prayer is recited devoutly and with contrite heart; furthermore once a month and under the usual conditions a plenary indulgence can be gained by those who have piously recited the prayer for a whole month.

*I believe, Lord, but let me believe more firmly; I hope, but let me hope more confidently; I love, but let me love more ardently; I sorrow, but let me sorrow more strongly.*

*I adore You as my first principle; I desire You as my last end; I praise You as my everlasting benefactor; I invoke You as my kindly defender.*

*Direct me by Your wisdom; surround me by Your justice; comfort me by Your mercy; protect me by Your power.*

*Lord, I offer You my thoughts that they may be of You; my words that they may be about You; my deeds that they may be in accord with You; my sufferings that they may be for You.*

*I desire whatever You desire; I desire it because You desire it; I desire it as You desire it; I desire it as long as You desire it.*

*Lord, this is my prayer: May You enlighten my mind, inflame my will, cleanse my heart, sanctify my soul.*

*Let me weep for my past sins; let me repel future temptations; let me correct my evil inclinations; let me cultivate my proper virtues.*

*Give to me, good Lord, love of You, hatred of myself, zeal for my neighbor, contempt of the world.*

*Let me be eager to obey my superiors, to assist my inferiors, to be attentive to my friends, and to spare my enemies.*

*Let me conquer pleasure by austerity, greediness by generosity, anger by mildness, tepidity by fervor.*

*Make me prudent in judgment, steadfast in danger, patient in adversity, humble in prosperity.*

*Grant, Lord, that I may be attentive in prayer, moderate in my sustenance, diligent in my work, firm in my decisions.*

*May I take care to possess interior innocence, exterior modesty, exemplary relationships, and an orderly life.*

*Let me be assiduous in controlling nature, fostering grace, keeping the law, and working out my salvation.*

*Let me learn from You how fragile is the earthly, how great the divine, how brief the temporal, how permanent the eternal.*

*Grant that I may prepare for death, fear judgment, escape hell, and obtain paradise.*

*Through Christ our Lord. Amen.*

## Growth in the Particular Examen

Paul W. O'Brien, S. J.

**T**HROUGH the popularization of books on prayer and a more enlightened spiritual direction, most souls know that there is a growth in prayer and that this growth involves a simplification. They know the answers, at least theoretically, when they find their meditation becoming difficult, when their soul seems to be "doing nothing," but when they cling in loving attention to their God vaguely perceived. They recognize this as the process of simplification and hence can keep their souls in peace.

At about the same time they find that their particular examen no longer "works" and has lost its interest. Something is wrong. The soul is disturbed. It has learned to grow in prayer; it has not learned to grow in its examen.

Offhand one might suspect that the simplifying action of God would not be confined to but one phase of the spiritual life, my prayer. It ought to reach into all my dealings with God. It ought to influence the character of my examen just as it ought to have some effect on the other aspects of my spiritual life. And so it does, and thereby creates the problem of my adjustment. It is this problem that will be dealt with here, my progressive adaptation to God's simplifying action. But it calls for a preliminary exposition of the particular examen. Unless I know the instrument I am using, I cannot correctly adjust it.

There is question throughout of the Ignatian particular examen. Not that St. Ignatius invented it; he didn't. It is as old as Christianity; even older, for we find it practised by pagan philosophers. The Greek and Latin fathers knew and recommended it. The fathers of the desert made assiduous use of it. But if St. Ignatius did not invent it, he did put it in better order, insisted greatly on it, incorporated it organically into the spiritual life, and has been responsible in great measure for its spread among religious and lay folk.

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## Purity of Heart or Purity of Conscience?

It will help to clarify the *nature* of the particular examen if we consider how it differs from the general examen. At first sight the distinction seems rather obvious, implied in the very names. The general examen is general, and deals with all sins; the particular examen is particular, and deals with only one sin. In other words there is no difference except in the number of sins considered. However a glance at the text of the Exercises reveals a much more profound distinction. Not only do they differ in their purpose, but their sphere of action and method are also different.

The *general* examen is the kind of examen one makes for confession ("to confess better" as we read in the Exercises); its purpose is to purify the soul, to work a reconciliation with God; its field of action is the realm of conscience; it considers thoughts, words, and deeds under the aspect of culpability; it aims at *purity of conscience*.

The *particular* examen is quite different. It deals with the obstacles to perfection, to the perfect service of God. Its purpose is "to correct and amend." Its sphere of action consists of ill-ordered affections and inclinations. Even where the matter may coincide with that of the general examen, its viewpoint is different. The sins or defects are considered not so much under their aspect of culpability, as something to be forgiven; but rather under their aspect of disorder, as something to be righted. It aims at *purity of heart* and comes to what the great spiritual writers (Lallement, Rigoleuc) recommend as the "guard of the heart."

## An Attitude of Vigilant Control

When we come to consider the *method*, we find an even more essential difference. At first glance they seem so alike: both employ a period of examination twice a day, at noon and before retiring; at this time both follow practically the same process, for the particular examen is tacked on to the last four points of the general examen. But here the likeness ends. Whereas the general examen is confined to these two periods and may be considered as an *operation*, an act, the particular examen extends over the whole day, and is primarily a *state of soul*, an attitude of vigilant control. St. Ignatius tells us that "straightway on rising, the person must resolve to guard him-

self with diligence." It is this attitude of watchfulness that sets the particular examen at almost opposite poles to the general examen. It is not merely a checking of the mileage twice a day; it is the constant preoccupation of the driver of the car—to get it started, to see that there is enough gas, to keep it on the road. The particular examen stays with me at every moment of the trip.

Hence the essence of the particular examen is in this watchfulness, this state of soul, together with the double control at noon and night. Without the watchfulness, the control is useless; but without the control, the watchfulness is in great danger of evaporating or of resting idly in theoretical resolutions that never materialize.

#### The "Realizer"

The function of the particular examen in my life begins to be clearer. It is the instrument that insures the realization of my ideal. It brings my life out of the world of theory, of vague sentimentalism, and makes it real, something that is actually lived. As long as my ideals, resolutions, remain in the intentional order, I get nowhere. They must be realized in my daily life, in the concrete individual acts that go to make up that life. And so the particular examen is the great "realizer" as it controls the actuation of my desires for perfection. It must go hand in hand with my other spiritual exercises. It is in my meditation, my spiritual reading, my general examen that I outline my resolutions, determine what I have to do. But it is the particular examen that sees to it that I do it. Hence its primary importance in any realistic spiritual life.

It is essential therefore that I get started as soon as I begin my day. This "getting started" involves two things: (1) knowing clearly what the *subject* of my particular examen is; (2) resolving to watch it carefully until the next period of control. If I am inclined to forget it, I should write it out clearly, or incorporate it in a prayer with the motives for choosing it, and then put it in my shoe or some place where I will find it as soon as I get up. It is useless to check at noon the mileage of a car that never got started. So I must get it started.

Once started, it must be kept moving, must be kept on the road. Here the role of watchfulness is essential. When I see



the car begin to deviate, a quick look at God with an "I'm sorry, Lord," and I resolve anew to keep going straight. When I notice that I've begun to slow down as I daydream along the way, again a quick look of sorrow, and I resume my desired speed. The particular examen is the instrument of *vigilant control*.

#### Esteemed by Saints

It should be obvious why the saints esteemed this practise. It is difficult to conceive of a serious spiritual life that does not either consciously or unconsciously make use of all the essential elements of the particular examen. I desire God with all my heart. I want to serve Him perfectly. I look to see what hinders me in this service. I resolve to avoid it, and I keep checking to make sure that I am avoiding it. This is the particular examen. Were I deliberately to omit any of these elements, one would not be judging rashly to doubt the sincerity of my purpose. And so we can understand why St. Ignatius, a great mystic, would practise the particular examen faithfully to the day of his death. We do not find strange the words of another great contemplative, St. Margaret Mary: "It seems to me that one of the best means for advancing in perfection is the use of the particular examen on the fault we have resolved to root out, and on the contrary virtue which we desire to acquire. We must mark our faults in a little book so that we can impose on ourselves some penance for them at the end of the day" (*The Letters of Saint Margaret Mary Alacoque*, translated by Clarence A. Herbst, S.J. [Chicago: Regnery, 1954], p. 93). We can understand why St. Ignatius insisted on the particular examen with two of his most famous and busiest sons, Fathers Lainez and Le Jay, when he sent them to the Council of Trent at the request of Pope Paul III to be the Pope's theologians. He gave them several pages of directives on how to conduct themselves at the Council, but for their personal lives only two counsels. One of these was to be faithful to their particular examen.

It is interesting to note how he describes this, marking out clearly what is essential in the practise. He tells them: "In the morning resolve, and examine yourselves twice a day." So often we are tempted to confuse the essence, which is wholly interior, with some of the *helps* culled by St. Ignatius from the lives of the saints or learned from his own experience. These he gives

us as "additions," to be used if they help and in so far as they help. He tells us that it has helped him and others to "lay one's hand on his breast repenting when he has fallen" — a simple action that makes our return to God more conscious and makes it easier to remember our falls. He also advises that we note our falls in a little book so as to control our progress. Some find that an equivalent effect can be attained without marking, by imposing a suitable penance in proportion to the falls. We know that St. Ignatius used to repair his failings with additional strokes of the discipline.

#### Progressive Adaptation of the Subject

Once we have understood the *nature* of the particular examen — it is an instrument of vigilant control; and the *method* — that this *vigilance*, a state of soul, must begin with the first moment of the day and be continued throughout, while the *control* is exercised chiefly during the noon and night examen, we are in a position to take up the critical question of our growth in the particular examen. This will involve the constant adaptation of the *subject* and the *mode of operation* to a changing spiritual life.

And here a word of caution. St. Ignatius, when giving us in the Exercises the "bare bones" of his method, intends it to be given to all types of souls. He will give it to those who have little talent, to those whose generosity is not up to par, to those who will be sent away as unfit for a long retreat, and at the same time he will give it to a Xavier, a Faber, to those "who desire to profit in every possible way." Obviously he expects it to be adapted. He himself indicates in the Exercises this adaptation, giving us clues on choosing the subject of the examen. In the "method" itself he proposes "sins and defects". In his first method of prayer, which is a meditated examen he indicates virtues ("The better to avoid these sins, let one resolve and endeavor . . . to acquire the virtues contrary to them"). And during the whole time of the long retreat he indicates a subject that will thoroughly baffle one who has not grasped the essence of the examen. He asks the retreatant to make his examen on "the rooting out of defects and negligences in the exercises or additions." Now these ten additions, to say nothing of the exercises, involve such varied acts as my last thought on retiring, my first thought in the morning, my posture

in prayer, my silence during the day, my reading, the amount of light to be let into my room, and so on. How can these varied acts be the subject of a particular examen? What is particular about them? What unifies them? It is here I believe that we have the principle of adaptation. St. Ignatius realizes that the fruit of the retreat, the total love and service of God in all things, depends on keeping alive and active the "desire to profit in every way possible." It is this desire for perfection that gives unity to the various minute prescriptions, which all center around this desire and are but so many means of actualizing and stimulating it.

#### Centered Around My Dominant Attraction

Note that though this desire for perfection is the driving force of the soul, it is not the subject of the particular examen. The tendency to the *end* is never the subject of the examen; it deals rather with the *means*, the concrete, individual acts by which I actuate and nourish this tendency. Thus for example I do not make my examen on union with God (which is the end), but rather on the concrete acts by means of which I procure this union with God.

Now though the particular examen may be directed toward any urgent need of the soul (as when the soul needs patience for a particularly trying situation), still normally it should be centered around the dominant attraction of the soul. This of course will vary from soul to soul, and even in the same soul, especially in the beginning when the dominant attraction may not yet be clearly defined. It is practically impossible to keep up interest, to keep all my powers alert and vigilant throughout the day, if the question at issue is only of secondary importance. For the particular examen to succeed, it must be of vital interest to me; it must be so selected that I can throw all the weight of my effort into keeping it, knowing that in keeping it, I assure the critical point in my progress. Usually if my retreat resolutions have been intelligently made, the particular examen will aim at their execution. Hence the major lines of attack will probably revolve around prayer, fidelity to duty, self-denial, purity of intention and purity of affection, simply because these are the pivotal points of our spiritual life.

Now as my spiritual life grows and changes, so the particular examen must change. When the soul is plodding through the

early stages of its purification, when it finds a multitude of ill-ordered tendencies blocking its way to God, it is not surprising that its examen will center on progressively ridding itself of these sins and defects. It is but co-operating with the dominant action of God. During this period the soul is usually practising discursive prayer, as it reasons its way through the motives of the spiritual life and builds itself up for the struggle. The process of simplification has not yet set in, and hence it does not find this variety in its prayer and examen a burden. The examen fits it.

#### Progress Through Simplification

But as the soul becomes more purified, it finds the example of Jesus more attractive. Its orientation becomes more positive. There is a movement towards simplification. Does this mean that the soul has no more defects to correct? Not at all. The soul may never reach this state. It means only that now the *dominant* tendency of the soul has changed. It finds the piecemeal consideration of the virtues less attractive. It begins to find a unity to its life in a dominant attraction — some attitude of love, or abandonment, or conformity to God's will. It finds its life becoming less a series of disparate acts and more the progressive actuation of this dominant attraction, this loving sacrifice of itself to a God vaguely perceived. And the same grace that is simplifying its prayer, making it impossible to reason from one truth to another, is also at work simplifying its examen, drawing it to center around the dominant drive of its soul. During this period of its progress it is being drawn strongly towards the essence of perfection, the total renunciation spoken of in the Gospel, towards the choice in love of the poverty and humiliations of Christ crucified.

It is well here to call attention to several subjects of the particular examen recommended by St. Ignatius himself. Writing to the Jesuit scholastics of Portugal on June 1, 1551, he urges them to examine themselves on these two points: "They must exercise themselves in finding God in all things, whether they hold converse with someone, go for a walk, look about . . . in all that they do. . . ." And secondly: "And they must offer frequently to God our Lord all their studies and works, taking care that they accept them out of love for Him, putting aside their likes and dislikes that they may serve His Majesty in something."

One might wonder how such a positive examen could be marked. Two ways are suggested: I may determine in advance the times and places in which I should make these acts, for example, before each new duty, and then mark my failures. Or I may mark the number of positive acts unless the number is too large and the process becomes complicated. In this case it is better to mark the general tone of the period with A, B, C.

How often we come across a good soul that has mistaken the essence of the particular examen and assures you that he doesn't make any examen. And yet all the essential elements are there. I don't know whether the Little Flower intended the following to be her particular examen, but see if it doesn't fulfill the definition: a watchful control over the dominant tendency of the soul — realized in concrete acts, for example, of sacrifice, purity of intention, and purity of affection. She writes in her Autobiography: "But this *love* of mine, how to show it? Love needs to be proved by action. Well even a little child can scatter flowers, to perfume the throne-room with their fragrance; even a little child can sing, in its shrill treble, the great canticle of love. That shall be my life, to scatter flowers — to miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word, *always doing the tiniest things right, and doing it for love*" (*Autobiography of St. Thérèse of Lisieux*, translated by Ronald Knox [New York: Kenedy, 1958], p. 287). And when she fails? "Sometimes I miss the chance of making them, sacrifices that give me such peace of soul; but I don't lose heart. I just resign myself to the loss of one peaceful hour, and try to *be more on my guard another time*" (p. 299). Now I don't know whether St. Therese marked her failings (I suspect that she didn't), or whether she just tried to make innumerable acts of love; but in any case knowingly or unknowingly, she was furnishing all the essential elements of an authentic Ignatian examen: the watchful control over a dominant tendency of love, actuated in acts of sacrifice and devotion to her tiniest duties.

#### Before the Holy and Loving God

There is one other aspect of this simplification that must be touched on briefly. Not only does the subject of the examen vary, but likewise the *mode of operation*. In other words the type of one's prayer is reflected in the way one makes his

examen. When in the early stages of one's purification the prayer is more discursive, the soul is more likely to be taken up with itself, to be reasoning its way to sorrow and amendment, to proceed from knowledge of itself to knowledge of God. But as the soul advances and its prayer becomes more simple, it reaches out more intuitively for God, fixing its gaze on God rather than on self. Instead of looking at self with its defects and reasoning to God, it looks rather at God and sees self in His light. Under the gaze of such a God, holy and loving, it finds its faults more repugnant, its sorrow more intimate, its trust more filial. But its gaze remains fixed primarily on God. Its examen has now grown to the stature of its prayer.

When we have understood this growth and simplification of our particular examen, many of its problems will be solved, but not all. As long as it remains that most effective instrument for eliminating self from our lives, it will meet with opposition, and chiefly from ourselves. But for that very reason, we will cling to it until it guide us to the goal that has always been its aim — a perfect service of God in unselfish love.



## Spiritual Conferences

Thomas Dubay, S. M.

**B**ECAUSE the study on retreats presented in these pages several years ago (REVIEW FOR RELIGIOUS, 15 [1956], 3-10, 91-96, 128-34, 177-84, 253-62, 301-8) seems to have achieved a purpose both for retreatants and retreat masters alike, I have thought it advisable to write up another aspect of that study that has not yet been published. That aspect deals with the spiritual conference usually given to religious communities throughout the course of the year. The vast majority (something over 99%) of the 700 sisters who participated in our study are in favor of the spiritual conference, provided it is given by an interested and capable priest. We can no better express their collective endorsement of the institution than by a representative cross-section of their views:

The greatest need on the missions is for regular spiritual conferences by religious. . . . To me they seem always very inspiring and almost a necessity, especially when a load of work distracts. . . . If the talks were helpful, at least once a month—otherwise I see no point to them. . . . Motherhouses are generally well taken care of in this regard. Sunday sermons, retreat Sunday conferences care for this matter well. On the missions at least one conference a month preferably on retreat Sunday would be a real blessing. Listening to parish sermons frequently does little good for religious in their own spiritual life. . . . If we are to know and love our Lord we cannot hear too much about Him. . . . Once a week would be wonderful. We need much spiritual (food) and do not always have it. It is really uplifting to listen to a spiritual talk when one's soul and heart crave for it. We miss it especially here at \_\_\_\_\_ One Father comes once a month and he is always welcome. His talks are most helpful and uplifting. Too bad he cannot come oftener.

The sisters were not lacking in reasons for their welcoming of the well-prepared spiritual conference. Typical of those reasons are the following:

We spend so much time "being busy about many things," it would be well to take time out—about one-half hour—for a little spiritual refreshment, encouragement and exhortation. . . . These are very helpful insofar as they keep all the religious closer together in striving toward their

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goal in a common manner. . . . The sisters need something that is just for them. Often Sunday sermons are directed to groups present. . . . Without occasional (weekly) conferences on some point of our religious life, we get to see only the material side of the work and our (so-called) monotonous life becomes a burden; consequently we miss graces that should draw us closer to God. . . . The conferences throughout the year are, perhaps, of greater importance than the annual retreat and too few religious are fortunate enough to have these. At the annual retreat a sister is prepared to make the most of whatever material the retreat-master will present—the retreat is seldom a completely barren experience. However, it is sad that sisters get so little spiritual help during the year while they are busy with work and problems. It seems evident that the average priest does not consider extra assistance to religious necessary. . . . As I said, I'm hungry for spiritual food. . . . Unless we have something to encourage us and help us keep our goal in mind, we tend to become lax and seem to slip into bad habits instead of growing in the spiritual life.

To these reasons for the value of the regular spiritual conference I would add two others that are perhaps reasons for the reasons. The first is that psychologically the spoken word, all else being equal, produces more effect on us than does the written. This is true not only in religious matters but in secular as well. We human beings are just so made up that an earnestly spoken message is, other things being equal, considerably more moving than an identical written one. It is a simple fact of experience that a person-with-a-message is much more effective than a book-with-a-message. Blessed is the religious community that can have at least one well-prepared conference each week given by a holy and interested priest. Sisters are human and social, and so they, too, need the support and enlightenment and push that derive from the word of God intelligently and holily announced. Spiritual reading is excellent . . . but insufficient. The second reason is that providentially faith *de facto* still comes through hearing, despite the vast flow from modern presses. St. Paul's insistence on the preached "good news" is pertinent in our day just as it was in his. Religious, being human like all the rest of men, need the enlightening, moving, and bolstering effect of God's word as presented by a Church-commissioned herald.

#### Frequency

How often ought the spiritual conference to be woven into the typical religious community's work year? As we might ex-

pect, opinions vary widely all the way from the few who would like conferences twice a week (or even a daily homily at Mass) to the other few who would prefer none at all. Approximately sixty per cent of the sisters queried reflected a contentment with the common practice of the monthly conference, while the remaining forty per cent (approximately) were almost equally divided in preferring conferences every week and once every two weeks. From reading the sisters' comments, however, I came away with the impression that a goodly number of the sixty per cent group would like conferences more frequently than once a month if (1) they were competently prepared and given, and (2) if obstacles (lack of time, for example) could be removed. We may note some of the typical comments that were offered on this question of the frequency of spiritual conferences:

The need would depend on the spiritual benefits of a similar nature available in a particular environment; for example, in a motherhouse the Sunday sermons are keyed to the needs of religious. Sisters stationed in city parishes would welcome more conferences. . . . Once a week (her preference) almost seems like spiritual gluttony — but I suppose if a lot of vocal prayers were omitted from the daily horarium and more time allowed for meditation, spiritual reading and mental prayer, one wouldn't ask for spiritual conferences so often. . . . A profitable homily at Sunday's Mass is most inspiring — and almost all we have time for apart from an extra conference on retreat Sunday once a month. . . . Every two weeks if the conferences are really designed for *religious* and are not just ordinary good sermons. . . . I believe that one conference a week is certainly not too much to keep a professed sister on the right path. . . . If we have one week a spiritual conference by a priest, the next week one by our superior in connection with the chapter of faults, we have enough for reflection and practice. What's the use of so many conferences if we don't do half of what we hear? . . . If a priest was really interested in giving them, weekly; but otherwise, never. We have them monthly; but so many assigned can't stand the assignment, so nothing gained. . . . Once a month; oftener, during Advent and Lent. . . . I would say every week if it were not too difficult to work into a priest's schedule. Also if the sister's program is not overcrowded. . . . Retreat Sunday is an ideal time due to the fact that we are more recollected and pressing duties do not permit it oftener. . . . Once a week can be a tremendous help in keeping steady, particularly where one works constantly with seculars! It is an absolute *necessity*. . . . The oftener, the better — *but* our time is so very limited. Furthermore, most

priests seem to lack time for preparation; therefore, they either read something or talk aimlessly. Often my private spiritual reading benefits me more. . . . That depends on the amount of time you have and the amount the conference takes. Once a month seemed the accepted norm as it would be rather difficult to arrange most schedules for a weekly conference.

A reasonable judgment on the most desirable frequency of spiritual conferences seems to me dependent on a number of conditions and distinctions. The first of the distinctions is that between the ideal and the real, between what is objectively the best and what is actually obtainable. The first of the conditions is that the conferences be worthwhile, that they profit the sisters, that they be prepared and given by an interested, competent priest. I can see no point in boring a religious community with a mediocre conference that could be as inspiringly read from any ordinary book of spiritual reading, but I can see a great deal of point in enlightening a community with a theologically-based, strongly motivating series of conferences. The second distinction lies in the amount of training the sisters have had in theology and Sacred Scripture. If a particular group of religious have perhaps the equivalent of thirty to forty hours of college-level religion to their credit, they obviously stand in less need of frequent conferences than another group with a highschool-level grasp of their faith. But, despite the progress initiated by the Sister Formation Conferences, there are few sisters today who have what we may call a thorough training in theology and Sacred Scripture. Our third distinction bears on the amount of time available in the sisters' weekly schedules. Those schedules are admittedly jam-packed already. Why pack them more tightly? I carry no brief for jamming schedules, but I do carry one for the thesis that the first reason a girl becomes a religious is to further and hasten her personal sanctification. Hence, I would curtail some of the vocal prayers and works of the apostolate so that she may engage sufficiently in those spiritual exercises that are most effective in nourishing her interior life of prayer and love.

If these distinctions be properly drawn, I think it follows that a good spiritual conference once a week is not too much for the typical community of religious. But it may be too much for the typical priest. And here is where I think the real problem lies. The priest with time on his hands is a rare creature these

days. So, perhaps, we need not look for a leisure laden conference master. He may not be the type the sisters need, anyway. An old dictum has it that when you want something done, you should ask a busy man to do it. Superiors, therefore, should search long and hard . . . until they find. For their part priests should be generous when religious call for conferences. While it happens that a particular priest simply cannot take on any more extra work, yet before he reaches that decision he should reflect that he can hardly do anything better with his time than to devote at least some of it to consecrated souls. After priests themselves, who are closer to the heart of Christ than our sisters and brothers?

#### Availability of Competent Priests

Intimately tied up with the problem of the frequency of spiritual conferences is the supply of priests able and willing to give enlightened explanations of matters spiritual. To this point the sisters returned over and over again:

It is not so easy to get priests for monthly conferences. . . . There are only diocesan priests at a convenient distance and they find it burdensome to take care of this more than twice a year. . . . Sisters go from one retreat to another without a single conference. If only priests would offer to give us a share in their knowledge of things spiritual. We hesitate asking them because of their pleading of "inability". . . . Should not priests be trained for it (conference giving) and made available? . . . I think we badly need these conferences, but unless they are given by priests interested in sisters and also well prepared in their subjects they will not be very helpful. . . . This depends on the priest giving them. My check (once a week) presupposes a priest who is really interested in the spiritual welfare of those to whom he gives the conferences, assuredly not one who regards the giving of them just an added chore in his busy life. . . . I highly approve of the conferences, but in many cases the priest appointed makes it a terrible thing to sit through, because he isn't too anxious to give the conference himself. . . . This, too, depends upon the speaker. If he is good—once a week. If he reads from a book—"not at all" would suit me. . . . It depends on the person giving the conferences. Some might just as well be read from a spiritual book. . . . I would say once a week if there were time. I would want a competent priest—not just one who happened to be locally available and who might not be the best spiritual advisor for sisters. . . . Retreat and conference masters should have something helpful to offer and not expect the Holy Ghost to do it all for them. I hope this is not blasphemous or heretical. I do believe in the work of the Holy Spirit, but the one through whom

He speaks should be as good an instrument as possible. Communities should rather say they have no one than send one who merely keeps us on a chair for a required time. Forgive me!

And we could cite more. Yet, at the same time there is something to be said for the poor conference master. He is often a man already heavily burdened with his ordinary work (as the sisters realize), and perhaps cannot put all the time he would like in preparing his message. At other times he simply is not cut out for work with religious. His grasp of the principles of the interior life is quite adequate for most of his work with the laity, but it may not be deep enough or understanding enough for the sisters' needs. And there is not much that we can do about that. Individual priests, however, can and ought to perfect their knowledge of the finer points of the spiritual life and its applications to those living under the vows of religion. They should remember that a tremendous degree of glory is given to God by raising one ordinarily good soul to higher degrees of sanctity and that our sisters are almost without exception eager recipients of whatever will help them to love God more.

#### Subjects for Spiritual Conferences

As we might expect, there is a wide variety of opinion as to what type of subject matter is most desirable for spiritual conferences to religious. While I do not think this is the kind of problem that ought to be solved by the counting up of opinions, I do believe that the sisters' preferences are surely worth noting. Among the religious who participated in our study we can distinguish almost three equally strong types of preference. One wished the spiritual conference to center chiefly on the explanation of Sacred Scripture. The second group preferred the subject matter to deal with dogmatic and moral theology. The third section was content with ascetical and mystical theology together with the ordinary retreat meditation topics. It is hardly needful to point out that these three preferences are hardly mutually exclusive. A solid explanation of Sacred Scripture cannot avoid theology, whether it be dogmatic, ascetical, or moral. Nor can the latter be treated properly without generous references to the word of God contained in the sacred writings. In comment on their preferences the sisters had the following points to make.



I think the above list is important and greatly needed by us, but for practical purposes a series of conferences on the supernatural life, our incorporation in Christ, the mystical body would help us rise above the materialism in which we live. Perhaps we need the theological and scriptural treatment first, but I do know we need to have our hearts warmed as well as our heads enlightened in order to live to the full the wonderfulness of our vocation. . . . The Church has developed a wonderful plan for our sanctification in her seasons and feasts. Very few priests help us to follow it. . . . This depends on each separate community whose individual approach to sanctity emphasizes different aspects. The knowledge of dogmatic and moral theology is essential for nuns; and if it cannot be gained by any other means, the monthly conference should be used for that purpose. . . . Certainly not always the same subjects, please! . . . As teachers we'd like something we can use ourselves and something we can present to others. . . . I am particularly interested in learning how to get the most out of the New Testament. . . . Not only can we use Sacred Scripture in our daily lives, but it becomes easier to pass on to our pupils and those with whom we come in contact. . . . (I would like an) explanation of mystical prayer and our call to it as members of the mystical body of Christ. Too many have warped ideas on the word, mysticism, and associate it with visions, locutions, and such. An additional subject for a conference I'd like to suggest is: scandal, known and unknown, that we religious are a source of to the laity. Example: careless genuflection, sign of the cross, worldliness in our speech, reading, manners, and so forth. . . . Using the same subjects as retreat meditations could be a means of keeping alive throughout the year the contents of the annual retreat. . . . Most sisters would like Sacred Scripture applied. You have to know your audience. If they walk in the way of mystical prayer, the finer points would be welcome. I think the majority would not receive enough benefit from dogmatic and moral theology unless they have a background in it. Father, many sisters lead deeply spiritual lives and we are not so interested in your learning as such, as we are in knowing that you firmly live and believe your doctrine. . . . This is the real need for American sisters—a weekly doctrinal or theological sermon to give us depth, so that we will make meaningful and significant contributions to the apostolate in which we work.

Upon reading this collection of variant opinions a priest might well say to himself that he is bound to displease somebody no matter on what subject he may speak. But it is conversely true that he is also bound to please somebody! As I indicated above, I do not feel that this problem of conference subject matter is to be decided by a spiritualized Gallup poll. Father, I think that once grasping the sisters' needs as they

see them, each conference master must decide for himself what will do his audience the most spiritual good. His decision, however, should be reached under the double light of this particular community (its background, needs, spirituality, and so on) and his own particular talents. The former of these two points is clear; the latter demands a word of comment.

Just as the frequency of conferences is conditioned by the availability of priests, so is the subject matter of those conferences conditioned by the competency of the master. Not every priest can give enlightened conferences on dogmatic or moral theology, on asceticism or mysticism, or on Sacred Scripture. And a priest who is competent in one of these fields is not by that fact alone competent in the others. But here we are speaking of the ideal. Practically, religious will have for the most part to be content with something less than the expert, and that something less will usually suffice as long as the priest prepare his conferences carefully.

It seems to me that the ideal spiritual conference is free from the two extremes of the merely exhortatory and of the classroom lecture. Although a few of the sisters seemed in their observations to envision the conference as a kind of class in dogmatic or moral theology, I personally do not believe that such is its main purpose. While a good conference will aid a sister in teaching its subject matter in her classroom, the prime purpose of that conference is not her professional preparation but her spiritual development in love for God. The motivating and exhortatory elements, therefore, may not be neglected. And yet the spiritual conference should be built around a strong core of theology that delves more deeply into revelation than would a conference given to novices. An apparently simple subject such as humility should not be treated in the same way for a group of mature religious as it is for a class of novices. For older religious a conference on humility should include some of the virtue's finer points together with a discussion of the more subtle manifestations of pride that arise with age, responsibility, accomplishment, recognition and perhaps fame. Mature religious ordinarily should not be given the same kind of primer material that they have already received at the dawn of their consecrated lives. For them, too, repetition is boring.

One item more. In their comments on the subject matter and frequency of spiritual conferences, a number of the sisters

expressed the view that a series of conferences progressively building upon one theme is preferable to a change of subject from talk to talk.

A series of conferences on one subject is more profitable, I think, than a complete new subject each time. This is my individual thought. . . . I would like a particular theme or topic for each year, following a pattern like *The Three Ages of the Interior Life* by Garrigou-Lagrange — one conference built on the preceding one, for example. . . . (I would like) conferences given on a retreat day and following a set plan for the year. . . . Would like to have the conferences develop a topic from week to week rather than just give superficial "smatterings." Lecturer must be able to inspire confidence that he knows his subject. . . . I would like all of these (subjects) included but a *planned* program for the spiritual conferences and every spiritual conference, regardless of topic, made practical but not sacrificing depth for practicality. . . . My community has conferences monthly. When properly organized by the priest who gives them (save us from haphazard work!) they could be of great value weekly.

With these opinions I concur, but I do not think that we need make any iron-bound rule about the matter, nor do I think the sisters intended such. On occasion it may be helpful to include a conference on a topic not dealing with the current series material.

#### Miscellaneous Observations

Although the point may seem obvious, it may not be useless to observe that the priest chosen to give conferences to a religious community ought not to be their ordinary confessor, perhaps no confessor of theirs at all. Our reason for noting this point is not that there is a danger that he may reveal confessional matter, but rather that he may *seem* to be referring to something he has heard in the sacred tribunal, when actually he is saying something in conference that he would have surely said in any event. This possibility of seeming to touch upon confessional matters can be most uncomfortable for the priest and perhaps also for an individual hearer. It can be easily disposed of by separating the two offices of confessor and conference master.

At least two of the sisters in their written comments suggested that the priest give his listeners an opportunity to ask questions. Said one of the sisters: "If these (conferences) could be given some place other than the chapel so that the

sisters could ask questions and make comments, I think more good would be accomplished. Give the sisters an outline of the topics to be covered with some references. Allow them to ask questions and make it a learning situation rather than a passive and sleeping situation." This idea, I think, is a good one. But if I may judge from past experience in conducting question periods with religious women during conference time, the priest may have some difficulty in getting the sisters to ask questions. Unfortunately, I think the sisters at times fear that their questions may appear foolish, and so they prefer to remain silent. This fear is ill-founded in my opinion, for I have found both their questions and their observations intelligent and thought provoking. We need not insist on the point that once the ice has been broken and the sisters are discussing freely, there is no problem in getting them to continue talking!

Understandably enough, the sisters laid considerable emphasis on the choice of an optimum time of the day and the week for the spiritual conference:

They should be given sometime when we have time to think about them afterwards; for example, Saturday night or Sunday, not on a school day. . . . Please don't give them at the time of the day when the sisters are exhausted after a more than full day of work and prayer. . . . Once a week would be excellent, if you aren't too loaded down with teaching activities. It's hard to appreciate a conference when you have no idea when your lessons are to be prepared. . . . Speaking as one on a mission, if the daily schedule were not too heavy, once a week would be fine and then it could substitute for some parish service.

The last remark is especially worthwhile. If it is agreed that faith comes through hearing and that, as a consequence, the spiritual conference is of central importance for a religious' growth in love for God, it would seem to follow that other less needed activities and exercises be curtailed or omitted in order to make time available. This problem can be solved by superiors alone.

The difficulties involved in securing for religious communities regular, frequent, and sound spiritual conferences are admittedly knotty ones; and we do not suppose that in the limited confines of this article we have solved them. Suitable solutions, I think, can be reached in the concrete only by some original thinking on the part of superiors and by a spirit of sacrifice on the part of priests invited to participate in this noble task.

## Prayer and Action

Columban Browning, C. P.

IN OUR DAY, when there is a shortage of religious joined with the ever-increasing needs of the Church, a question comes to the fore that is very crucial. The question concerns the relative merits and importance of two essential elements of the religious life, prayer and action.

Much has been written and many discussions held on this subject. The general tenor of most of the books and articles written about it is familiar enough. We are reminded repeatedly that the first obligation of every religious is to be closely united with God, or to be a saint. With this unquestionable fact as a point of emphasis, we are forcefully reminded that our apostolic work is only secondary. Those who write such books and articles invariably cite the well known text from St. John of the Cross: "An instant of pure love is more precious in the eyes of God and to the soul and more profitable to the Church than all other good works put together. . ." (*Spiritual Canticle*, Stanza 28).

No one can question such a position. If we were to deny that the perfect love of God is the goal of every soul, all else would of necessity fall with it. But unfortunately we are left with the impression that the active life is an obstacle to holiness and that therefore we must undertake it with many misgivings. As a result we may be led to believe that the terms primary and secondary end of the religious life should be translated as helpful and harmful.

It is regrettable that so many religious have a faulty understanding of the relative place of prayer and action in the life they live for God. And false attitudes in this as in all things can cause untold conflict and harm. In this matter we are dealing with two elements that are essential to religious living; accordingly they can and must be harmonized.

### The Importance of Prayer

Of the two things that we are considering, prayer and union with God is unquestionably first in importance. A religious whose heart and soul are not centered on God is a misguided soul and hardly a good religious. Such a one is failing

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in his own basic purpose in life and is hardly qualified to lead others to Him. The desire to make God the center of one's own heart is then a basic necessity. The reasons for this are very evident:

1) The basic need for prayer and union with God flows primarily from the fact that we are creatures of God, made by His hands for His own glory. As creatures of God we are totally dependant upon Him. All that we have has come from Him as must every grace that we hope for in the future. He has made us to know, love, and serve Him in this world in order that we might be happy with Him in heaven. Our life without God is meaningless, and to seek anything apart from God's will is to rob Him of His glory. Our desire to lead others to God must flow from the realization that they are made for the same purpose and that God has a right to their love and service. It is very evident then, that the most basic reason why we must seek God first in our own personal life is because we are creatures of His and as such are totally dependent upon Him.

2) The second reason why prayer and union with God must come first in the life of a religious comes from the nature of the Christian and religious life. The Christian life itself, of which the religious life is but the perfection, is an entirely supernatural life. At baptism we were lifted out of the realm of mere creatures of God and became His children. This wonderful transformation came about through the infusion of the precious life of sanctifying grace in our soul. At that moment our life ceased to be merely natural and became entirely supernatural. By our religious vocation we have been called to live that supernatural life more fully. And what else is a supernatural life but a life centered on God? The goal, then, of the religious is evidently to bring his soul to unfold more and more to God. This is another way of saying that he is called to a life of prayer and union with God.

3) The third reason why prayer is so important in the life of a religious is an extrinsic one. It is the spirit of the world in which he lives and works. Even in our Lord's time He warned about possible contamination by the spirit of the world. That spirit in our own day is all the more worldly and therefore an even greater threat to fidelity to God. The religious of today is surrounded by that worldly spirit and is exposed to



its influence daily. Granting that the love and service of God is the foremost duty of the religious, it follows of necessity that he must devote himself all the more earnestly to a life of prayer and union with God if he is to stay above the allurements of this world.

We see then the vital importance of prayer in the life of a religious, seeing that he is a creature of God, called to the perfection of the supernatural life, and this in a milieu that is not always the most favorable.

#### **The Importance of Apostolic Activity**

But to stress the need for prayer is not to deny the necessity and value of apostolic activity. The basic need for such work is also easy to demonstrate from a number of reasons:

1) Let us point out first the general need that human beings must work in some way. By disobeying God, our first parents lost the privileges that God had conferred upon them in the beginning. Among the penalties imposed upon them was the duty of laboring by the sweat of their brow. None of the descendants of Adam and Eve is exempt from this penalty for sin. The religious, sublime though his vocation is, is not exempt from the law of labor, not even cloistered contemplative religious. Pius XII in one of his allocutions urged this duty in a special way on the members of cloistered communities. Certainly the same duty rests all the more on those called to active communities. The nature of the work the religious does may differ from that of people in the world. But the duty remains as a direct consequence of original sin.

2) A second reason why work is necessary derives from the very union with God to which we are called. This point can best be made by quoting the great Thomistic commentator, Cajetan: "Let spiritual directors note this and let them see to it that their disciples are, first of all, exercised in the active life before proposing to them the heights of contemplation. One must, in fact, tame one's passions by habits of meekness, patience, etc. in order to be able, once the passions have been dominated, to rise to the contemplative life. In default of this previous exercise in asceticism, many who instead of walking rush along the ways of God, find themselves after having devoted a great part of their lives to contemplation devoid of all the virtues, impatient, irritable, proud, if they are put to the least test. Such persons have neither an active nor a contempla-

tive life, nor the combination of the two, but have rather built upon sand, and would to God that this were a rare blunder" (*Commentary on the Summa Theologiae*, 1-2, 182, 1). It is clear then that self discipline is necessary to achieve union with God and there is no means of discipline more constructive than that which is learned in apostolic work.

3) Our third reason for the importance of apostolic work is seen from the crying needs of the Church in the modern world. Souls in need are there by the thousands. They are all created by God for His glory and they are in danger of being lost to Him forever. The work must be done in so far as humanly possible, and what religious is so heartless as to face these great needs with indifference? In His providence, God intends that these neglected souls be saved by us who have been more privileged. To do the work demanded of us we must labor and suffer with Christ, seeking as our only reward the peace that comes from knowing that souls are being helped. Such work done from the simple motive of serving God need not harm the life of prayer and recollection which alone gives the work its direction and purpose.

We do not mean to imply, of course, that prudence should be thrown to the wind in our efforts to meet the crying needs of the Church. Just because the work is there to be done does not mean that superiors can drive their subjects to their death. Two simple principles must govern us in our approach to this work. They are: (1) health must be safeguarded lest our ability to work is abruptly ended with little accomplished, (2) the work must not be so intensive that no time is left for spiritual nourishment, without which the soul will dry up and die of starvation and thus put an end to its usefulness in the service of God. But the fact that there are potential dangers does not derogate from the importance and the value of that work as such.

#### Harmonizing Prayer and Action

We are dealing with two things, both of which are essential elements in the service of God. There must be a life of prayer, else there will be no direction or purpose in the religious life. There must also be work of some kind for the upbuilding of the mystical body of Christ. This work may take on different forms depending upon the type of community to which one belongs. But without work of some kind, the life of

prayer itself will dry up and become barren. In active communities work means absorption in many intense activities for the good of souls.

The two elements, prayer and action, must never be looked upon as opposites that cannot possibly be reconciled. Admittedly, to balance the two without allowing either of them to suffer is a delicate art and cannot be achieved quickly. An amount of difficulty must be expected, especially in the beginning. But the difficulties should not lead one to think that this balance is impossible. Persevering, patient effort is necessary. The religious will find himself at times concentrating on the one element to the detriment of the other. Many mistakes will be made. But through these very mistakes the soul will become gradually more humble and dependent upon God. And as this happens, he will become more attuned to God and peace and harmony will gradually come about.

Perhaps the best key to success in attaining this harmony is in the proper attitude of mind. We must see both our life of prayer and our life of work as two aspects of the same thing — our faithful service of God. In both we must seek the same God and do so with the conviction that in both He can be found. When work is demanding, we should realize that we are working for God and that He is pleased by our efforts, even though they may be fumbling efforts at times. Even if the work is of such an absorbing nature that we cannot be as directly attentive to God as we would like, we must not become unduly disturbed but humbly and simply do the work for God. On the other hand, when it is time for prayer we should not worry and fret over the work that must be neglected but rather realize that without our prayer we will not be prepared to do the work as it should be done — for the love of God.

The religious must keep in mind the purpose of his vocation. It is a call to seek God with all his heart. This means that in all things he must seek God and that in all things God can be found. He must pray with all his heart and keep God in the center of his own life. But he must also work with all his energy that he might lead as many others as possible to love and serve the same God that he loves. The more sincerely and earnestly he pursues both these aspects of his life and directs them both to God, the closer will he come to realizing the purpose of his vocation.

## La Sallian Prayer for Active Religious

Brother F. Joseph, F. S. C.

**S**T. JOHN Baptist de la Salle, founder of the Brothers of the Christian Schools, wrote for his community a manual of mental prayer called *Explication de la méthode d'oraison*. The Method, as we have it in the text of 1739, is notable for at least two reasons. First, it is a method written for an apostolically oriented community. "The Institute of the Brothers of the Christian Schools is a Society in which profession is made of keeping schools gratuitously."<sup>1</sup> And: "The end of this institute is to give a Christian education to children . . ."<sup>2</sup>

To attain this end, St. La Salle taught his brothers that they had to be men whose speculative and operative faith was to be so strong as to become the prime characteristic of their society. He assigned as the spirit of the institute a spirit of faith and zeal, without which the individual members would lack the vital principle designed to make them valid brothers. He described the spirit of faith as: ". . . a spirit of faith, which should induce those who compose it not to look upon anything but with the eyes of faith, not to do anything but in view of God, and to attribute all to God . . ."<sup>3</sup> In other words, the spirit which all the brothers were urged to attain was an attitude of soul which focused their attention away from themselves and on God. The saint's norm, it will be noted, is a complete one: "not to look upon *anything*, to attribute *all*." Its very completeness demands explanation. Obviously, the founder realized that such perfection of supernatural intention is not always achieved in practice and that therefore this prescription of the rule was to be regarded as an ideal always to be striven

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<sup>1</sup>*Common Rules and Constitutions of the Brothers of the Christian Schools* (Rome: Mother House, 1947), Chapter I, article 1. Referred to hereafter as *C. R.*

<sup>2</sup>*C. R.*, Ch. I, a. 4.

<sup>3</sup>*C. R.*, Ch. II, a. 1.

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for. But because it was an ideal, it enjoyed the privilege of the ideal: to be recalled so frequently that eventually it would become a fixed principle of action, a real final cause determining at least the majority of the human acts of the soul.

But the attaining of a God-centered principle of activity like this is not easy. What is involved is a complete conversion of values. The soul must cease to live on a superficial level to descend deeply into reality where Infinite Truth and Infinite Good can exercise their proper control over the decisions of the individual. Again, the soul must cease to act for itself and begin to act for another; and only one who has experienced how deeply the roots of ego-directed activity plunge into the being of himself will realize the tensions created in a man who wants to purify himself of self. If the intention directing the purification is anything short of the attaining of God's love, the purification must inevitably fail because the intention motivating it still stands within the area to be purified: I want to purify myself so that *I* can be better. And even if the intention is fixed rigidly on God, the man will still not completely cleanse himself of self, mainly because the last shreds of self-regard are so inextricably entangled with one's metaphysical self that the only one who can do the untangling is the one who thoroughly understands that self — God. In short, the man who desires to attain Infinite Good would be wise to deliver himself up to Infinite Truth as quickly as he can. Otherwise he may find himself in a labyrinth of self-induced activity with little or no chance of escape into the light he desires so much.

St. La Salle wanted his brothers to desire God and His will. But he knew that such a desire had to penetrate deeply into the soul-fiber of each brother before it could become his distinguishing characteristic. And he also knew that the desire would become effective not because his men had intellects, wills, and imaginations capable of engendering such a desire; they hadn't, not only because his first brothers were anything but intellectual giants, but chiefly because no man, of himself, could produce the kind of attitude St. La Salle was adumbrating. He knew that the brothers would become God-centered only if God did most of the maneuvering and the brothers had the sense to continue saying "Yes" to God's activity upon their souls. Therefore, their proper work was to prepare themselves for God by becoming aware that He is, what He is, and how He

operates. But St. La Salle, whose knowledge of religious orders and their external works was extensive, realized that that awareness could not depend on the pervasive kind of God-consciousness that permeates contemplative monasteries where everything tends to lead the soul directly to contact with God. His brothers were to work in a milieu where much would happen to make them lose that awareness — a classroom teetering on the *brouhaha* that the youngster of the seventeenth-century French slum could concoct with startling suddenness. St. La Salle did all he could to bring the monastery atmosphere into the classroom; he caused the main staple of the classroom prayer to be the hourly and half-hourly recalling of the holy presence of God to all in the room, and he had the rooms decorated with the crucifix and holy pictures. But he also knew that such measures were essentially dependent projections of something more profound and necessary, just as, analogously, the various parts of the Office recited during the day in the monastery were dependent for their full strength upon the communal Mass from which the Office radiated.

The profound, necessary foundation upon which all the other attentions to God during the day rested was, in St. La Salle's scheme, mental prayer. "The Brothers of this Institute should have a great love for the holy exercise of mental prayer, and they should look upon it as the first and principal of their daily exercises, and one which is the most capable of drawing down the blessing of God on all the others."<sup>4</sup> The reason for the choice is not hard to see. The two half-hours of mental prayer each day that St. La Salle legislated for his brothers were designed specifically to give the brothers training in the awareness of God and the self-dedication to His interests that constituted the essence of their lives. St. La Salle's whole method of prayer was merely a descendant on the basic concept: to do all for God, to attribute all to God.

He divided his method into three basic parts: the placing of oneself in the presence of God, the dedicating of oneself to the subject of the day, and the reviewing and the thanking God for the graces received. But he made clear to the brothers that the most important part of the prayer was in confronting God in the first part and then staying before Him for all the rest of

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<sup>4</sup>C. R., Ch. IV, a. 1.



the half-hour. The second part of the method was not to be thought of as merely an exercise of the intellect or the imagination; he did not want the body of the prayer to be a composition of place nor a presentation to the will, by the intellect, of divided and subdivided reasons for acting out the consequences of some virtue.

What he wanted the second part to be was quite simple: another leap into the supernatural world similar to the first part in that it brought the brother face to face with divinity; and different from the first part in that the particular person most often confronted was Christ, but Christ really as a person spoken to, lived with, contemplated, not merely thought about. This sense of otherness that the saint demanded cannot be overstressed; he wanted his religious to use the mental prayer time almost exclusively for one purpose—to become God-conscious through personal experience of God, because without that concentrated attention to God in the morning and evening the brothers could be almost certain that they would not find God in the more diffused activities of the day. And, because the brothers were to spend so much time in those other activities, one can see why the founder wanted them to pay such close attention to God in mental prayer. The prayer was to give them much of what they needed to make the day supernaturally fruitful for themselves and their boys, not by becoming a sort of bank upon which the religious could draw as the day proceeded, but by being a seed, pregnant with a life which would blossom and fructify through and by means of the work of the day. Thus, the teaching or the administration or the housework each brother engaged in could become a vital supernatural experience, a carrying out of God's will, a meeting of the human will with the divine it was destined to be united to. And if he did allow the work to begin in prayer, the work would eventually become one of the prayer's greatest sources of strength: he had to pray to make his work, which was his life, successful. All one has to read to see how highly St. La Salle regarded the work of the brothers is the following: "You have exercises of piety specially intended to help you towards your own sanctification, it is true, but if you are really zealous for the salvation of your pupils, you will not fail, even in these, to direct your intention towards this end. Thus you will draw down the graces needed to contribute efficaciously to

the salvation of your pupils, and God himself will take care of your own."<sup>5</sup>

We can see, therefore, that St. La Salle's method of prayer was directed towards an apostolically-oriented community. The second consideration I wish to develop is that the *Méthode* was composed primarily for the novices of the congregation, but not only for them. The primary purpose explains the minutely-segmented series of acts that compose the method: in the first part the method prescribes placing oneself in the presence of God and then making acts of faith, adoration, and thanksgiving for that presence; acts of humility, confusion, and contrition because of that presence; and acts of application of the merits of Christ, of union with Him, and of impetration for His spirit, in preparation for the second part; the second part prescribes placing before oneself a mystery of Christ, or one of His virtues or His sayings, and then making, before Christ and in union with Him, acts of faith, adoration, thanksgiving for His revelation of divinity through the mystery, virtue, or saying; acts of confusion, and contrition, because one has not yet completely profited by Christ's work, and an act of application by which one resolves in a definite way to apply Christ's spirit to oneself; an act of union with the special spirit of Christ as He lived the mystery or virtue or saying about which one has been praying; an act of petition for the spirit, and an act of invocation of the saints so that the spirit will be given; and the third part of mental prayer prescribes a rapid review of all that had been done during the half-hour, a thanksgiving for the graces received, an act of offering of the prayer and of oneself, and finally an invocation to the Blessed Virgin, possibly the *O Domina Mea*. Even the most harebrained novice should have been able to keep himself occupied with a method that detailed for him almost twenty-five things to be done in thirty minutes. The novice-directed motivation of the Method explains also why the saint actually composed specimen acts for each of the divisions of the prayer. The book, therefore, in its English edition, consumes 163 pages and is an invaluable introduction to the apostolic, God-centered prayer that St. La Salle desired his brothers to foster.

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<sup>5</sup>W. J. Battersby, ed. and tr., *De La Salle: Meditations* (London: Longmans, Green and Company, 1953), p. 35. Italics added.

But the Method was not composed only for novices. Certain features of the book indicate that St. La Salle had no desire to keep his brothers everlastingly making minute-and-a-half acts (or less) so that each morning they could render self-conscious congratulations to themselves that "Yes, I finished my mental prayer today." The founder knew mystical theology both speculatively and experimentally too well to assume that a religious with five or fifteen or fifty years of prayer behind him will be as delighted with so segmented a system of prayer as a flighty novice would be. Therefore he built into his system several types of freedom. For example, he tells his brothers: "We should mention, in reference to our application to the holy presence of God, that we should not dwell on it only for a short time, because it is the exercise that helps more than any other to procure the spirit of mental prayer and our interior application thereto. We should therefore apply our mind to the presence of God to the exclusion of every other subject, until we find that any further application would be neither easy nor even possible."<sup>6</sup> And he is known to have advised at least one brother not to be afraid to spend a whole year or two on just the first part of mental prayer because, after all, such was the whole purpose of the prayer: to get oneself before God and to stay there. Again, the saint devotes towards the end of the book several pages to outlining five ways of abbreviating the acts so that they do not hamper the freedom of the soul: he tells the brothers they can use fewer words for each act than he himself had used in the Method; or they can condense in one act the interior spirit of all the others; or they can make just an act of faith in the presence of God and another of adoration, and then omit all the other acts of the first part; or they can spread the acts of the second part over several meditations or concentrate heavily on one act and devote just a few words to all the others; or, very significantly: "When in the course of the exercise, we feel piously inclined to dwell on some sentiment or train of thought which we had not decided on beforehand, such as the love of God . . . we should

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<sup>6</sup>St. John Baptist de la Salle, *Explanation of the Method of Mental Prayer*, translated from the French edition of 1739 (Paris: Procure Générale, 1912), p. 36. Referred to hereafter as *Explanation*. The reader is referred to the critical edition of the same work in French: *Explication de la Méthode d'Oraison*, texte de 1739, Edition Critique, ed. Frère Emile Lett (Paris: Liget, 1957).

follow this inclination or any similar one, according to the direction of the Holy Spirit, through a sentiment of faith and with a view to acquiring the perfection of our state of life. It is advisable to pursue this train of thought for as long as God is pleased to maintain our interest in the subject, this being a token of his approval."<sup>7</sup> In other words, *Ubi Spiritus Domini, libertas*. The Spirit breathes where He wills, and the brothers would be wise to heed Him.

But perhaps most significantly for the prayer's freedom is the tripartite division that runs throughout the entire method. St. La Salle says that each one of the acts can be made in one of three different ways: through multiplied reflections, that is, through the use of many words, many considerations, so that the brother is in almost constant activity manufacturing his acts; or by few but long-continued reflections, about which more will be said below; and by simple attention, in which the brother suspends all words to rest in a simple view of faith concerning, say, God's presence, for a quarter of an hour or more. St. La Salle regards the simple attention to God as the type of prayer which the experienced religious should cultivate; but he also realizes that it is a prayer which depends heavily on a free gift from God: "There are many souls so interiorly free, so detached from all created things, that God bestows on them this great grace, that they never lose, or only very rarely, the sense of His holy presence; a favour which gives them in this world a foretaste of the happiness of the Blessed in heaven."<sup>8</sup> For those readers experienced enough to be at this stage of prayer, this article has nothing whatever to say. But for those who tend to ignore the wide gap between the prayer of the beginner which is almost all activity and the prayer of the advanced which is almost all passivity (or perhaps more accurately, almost all active receptivity), perhaps St. La Salle's ideas about his second method might prove helpful.

He writes: "An easier means [than using many reflections] of penetrating ourselves with the presence of God in an interior manner is to recall a passage of Holy Scripture referring to the divine presence . . . We then make a reflection on this passage, without much reasoning, for this weakens our faith

<sup>7</sup>Explanation, p. 141.

<sup>8</sup>Explanation, p. 32.

and makes the conception of the divine presence less vivid and real."<sup>9</sup> He explains the procedure in more detail: "We may make, for instance, the following reflection on this passage: ['I set the Lord always in my sight'] 'that it is a singular privilege to have the mind filled with the idea of God's holy presence, and that the practice of such an exercise gives a foretaste of the happiness of heaven.' We then dwell simply, and for as long as possible, on the passage of Scripture from this point of view."<sup>10</sup> He warns: "In these reflective processes, we must not allow the mind to be overcome by fatigue, as often happens to beginners; which may result in a dislike for mental prayer. When we find that our attention is no longer held by the first reflection, we should substitute another, which, supplying us with a fresh point of view and reawakening our affections, enables us all the more readily to assimilate the truth contained in the passage of Holy Scripture."<sup>11</sup> He says again: "When we acquire a certain facility in making reflections on these acts, we should contrive to use fewer words in the reflections, and remain for some time in an interior silence, in order to let the reflection penetrate our mind in a more interior manner. For the abundance of interior words in mental prayer rather dissipates the mind instead of bringing the soul nearer to God and promoting interior recollection."<sup>12</sup>

In other words, the saint desires to lead his brothers away eventually from a prayer in which they are manufacturing words incessantly, because he wants them to become sensitively aware of the movements of the Holy Spirit. But such sensitivity is difficult in a soul given to constant internal chatter. St. La Salle would like his men to be able to enter chapel and to settle down immediately to a half-hour of simple attention to God; such is the goal he establishes for them. But he also wisely arranges the intermediate steps preparatory to contemplative prayer. The steps are found in the continually lengthening periods of attentive silence he desires in the second kind of prayer. The silence effects two things simultaneously: it, of necessity, restricts the feverish search for words that tires the religious who has gone over the same ground too frequently in

<sup>9</sup>Explanation, p. 29.

<sup>10</sup>Explanation, pp. 29-30.

<sup>11</sup>Explanation, p. 30.

<sup>12</sup>Explanation, p. 46.

the past, so frequently that at times he finds himself reciting an incremental formula that once had been mental prayer but which now has descended dangerously close to jargon; and the silence settles the soul before God and Christ so that the soul can begin to *experience* them here on earth in a way analogous to the way it will experience them in heaven. Obviously the fact that St. La Salle is working here with analogy must be respected. But the other fact of the metaphysical linking between faith and vision must be respected, too. In short, St. La Salle's desire that his brothers recognize in their prayer a type of apprenticeship for heaven rests on something more than a thin metaphor. It rests on the doctrine that between grace and glory exists a continuum.

Concerning the advantages of the quiet attentiveness to God that the prayer fosters, St. La Salle writes: "It [the soul] is gradually absorbed with this thought of the privilege of the divine presence, and is still in touch with the subject of the passage taken from Holy Scripture, which, being based on faith, enables the mind to realize more vividly the central truth, and helps us to adore it in God, and as the word of God with more fervour and earnestness."<sup>13</sup> Again: "These few words: 'My God, being constantly in Thy holy presence, how could I dare to say or do anything which should displease Thee?' these few words well impressed on the mind will produce a vivid attention to the truth expressed by them, which remaining deeply engraved in our soul will easily recur again and again; and should this not happen, the serious attention given to the thought will leave behind it, in the soul, such a divine unction, such an attraction towards God, and such a horror of sin and for everything displeasing to God, that such a soul will easily have God in view, and always hold sin in abomination. Thus it will gradually accustom itself to relish God and the things that bring it nearer to Him, and to relish them only in so far as they lead to Him, without looking at any attraction they may have of their own."<sup>14</sup>

Such a prayer is a boon to busy religious. Prevented by their years of prayer from returning to the delightful novelties they experienced in the novitiate, they are confronted by two

<sup>13</sup>*Explanation*, p. 30.

<sup>14</sup>*Explanation*, pp. 46-47.



choices: to settle down to no prayer or to such desultory rehashing of predigested convictions that almost no spiritual nourishment is possible; or to progress further upon the road of prayer by learning the liberating truth that they don't *have* to try to keep doing what they can't do. They don't have to keep talking. They can select a passage from Scripture; on it they can formulate a short sentence of faith or adoration or of any other sentiment, and then they can keep quiet for as long as they remain attentive to at least the general drift of what they have proposed to themselves. Obviously, St. La Salle is not suggesting inactivity; what he is suggesting is an activity of attention to a pregnant silence inhabited by God and all His mysteries. And that is indescribably far away from a half-hour spent in a sleepy contemplation of nothing.

The busy religious *has* to keep praying. In fact, because his work demands it, he should be praying more fervently and meaningfully than he ever did in the novitiate. But too often he is stagnating, not because his will is bad, but because he does not know what to do. St. La Salle, in this prayer, counsels him what to do: to keep progressing by means of a prayer that maintains its identifying character from day to day because of the active reception of God's impulses and that provides for man's psychological hunger for variety by providing that each day the second part of prayer be dedicated to different mysteries, virtues, or sayings of our Lord. Perhaps, God willing, the religious who gives himself generously to the method of simple, few reflections might find himself more quickly than he could expect at the prayer of simple attention. Stranger things have happened. Whoever outdid God in generosity?

## Survey of Roman Documents

R. F. Smith, S. J.

IN THIS article will be given a summary of the documents which appeared in *Acta Apostolicae Sedis* (AAS) during April and May, 1960. Throughout the survey page references will be to the 1960 AAS (v. 52).

### The Roman Synod

In the issues of AAS under consideration in this survey, the major portion of the pages was devoted to the Roman Synod which was held from January 24 to January 31, 1960. At the opening of the Synod on January 24, 1960 (pp. 180-90), the Holy Father gave an introductory allocution in which he emphasized the importance of ecumenical, provincial, and diocesan convocations in the history of the Church. After listing the eight general topics to be considered during the duration of the Roman Synod, he concluded his allocution with a warm plea for prayers for the success of the Synod.

### The Priesthood

The Synod held three sessions of deliberation; and at each of the sessions the Vicar of Christ delivered an allocution, each of which was devoted to some aspect of the priesthood. At the first session, on January 25, 1960 (pp. 201-11), John XXIII's general topic was the sanctity that a priest should possess. He began by noting that the person of the priest is sacred; he is made such by the rite of ordination, since the primary and principal task entrusted to the priest demands that he offer himself as an immaculate host for the carrying out of the redemption of the world. Furthermore the dignity of the priest is increased by the power he possesses to forgive sins. But this priestly self-offering and this exercise of mercy is more pleasing to God when the priest is innocent and free from all sin. An agreeable personality, knowledge, polished speech, urbanity, and the like are the sign of a priest's human dignity; but his supernatural dignity must come from the altar he serves. In turn the priest must be such that he may lead the faithful to think of Christ. Accordingly a priest must be holy; as one doctor of the Church has put it, "Christ is the great tunic of priests," since the ministers of Christ should be completely penetrated and informed by the sanctity of Christ. The Pope continued by suggesting to his listeners that they meditate the words of the twelve-year old Christ: "Did you not know

that I must be about my Father's business?" (Lk 2:49). He also recommended the reading and studying of Chapter 12 of the Gospel of St. Luke, for it could rightly be entitled "On the training of the disciples and the people." Then the Pontiff reflected on the Epistle to the Romans read in the Office of the season, telling the members of the Synod that the first part of the Epistle should lead them to a great trust in their vocation since they have been called by the justice of God to be conformed to His Son. And the second part of the same Epistle teaches them to avoid all vice and to work for the edification of their neighbor.

In the second session of the Synod, on January 26, 1960 (pp. 221-30), His Holiness discussed the virtues of head, heart, and tongue that a priest must possess. First of all, he stated, a priest must have knowledge and correct judgment. Hence he must study both before and after ordination and even up to the last days of his life. Secondly, the heart of a priest must be aflame with love. This love is first of all a love for Christ that will make the exercise of priestly piety a pleasure. It is this love, the Holy Father said, that is the perennial source of a priest's courage and comfort in the difficulties of his life. Secondly, he must possess a love for the Church and for souls. This love for souls must extend to all, but especially to sinners and to the poor of all kinds. Although, the Pope continued, a priest is called to an angelic life, his heart remains flesh and is not freed from the temptations of the flesh. At this point he expressed his sorrow at the reports that he has received of the scandal given by some priests whose hearts have become worldly. He also reprehended the mistaken notion of some that the Church will judge it opportune to desist from the law of that ecclesiastical celibacy which in the course of centuries has been and is the outstanding ornament of the priesthood. Finally, the priest must be able to control his tongue; and the Pope did not hesitate to say that the priest who knows when to be silent and when to speak is a man adorned with a perfect and absolute priestly virtue. The words of St. James on the evils of the tongue, he remarked, could well be committed to memory and engraved on the walls of the houses of ecclesiastical men.

On January 27, 1960, at the third synodal session (pp. 240-51) the Pope spoke about the pastoral duties of priests. A priest, he said, is supposed to carry out the work of redemption; hence he must imitate Christ who said of Himself: "I am the good shepherd." Priests in Rome, he continued, have a double responsibility: one of direct pastoral work for souls and one of indirect pastoral work in the administration of Church affairs in the Roman curia. But they must be careful, he told them, not to let themselves become involved in secular things. For the Roman clergy must face the sobering fact that in Rome at present there is only one priest engaged in direct pastoral work for every 3,300 of the faithful. Hence he implored all the priests of Rome to devote themselves

fully to their direct or indirect pastoral work and to avoid all secular activities.

#### **Ecclesiastical Students and Religious Women**

On January 28, 1960 (pp. 262-70), the Holy Father delivered an allocation to the ecclesiastical students of Rome so that they might also share in the fruits of the Synod. After applying to them the story of Gideon as given in Judges, The Vicar of Christ proposed three points for their consideration. The first was that they should be worthy of their vocation, and he assured them that the lofty dignity of the priesthood requires of them the most spotless kind of life. This life, he said, means that they must fill their minds with knowledge, maintain an innocence of life that is free from worldly pursuits, acquire prudence in their actions, and act towards others with kindliness. Secondly, he said, they must know and love Scripture; and in this regard he quoted to them the phrase of Apocalypse 10:9, "Take the book and devour it." In Scripture, he insisted, the students will find the will of God for the conduct of a fruitful ministry as well as the norms for a safer and better development of their spiritual life. Finally, he encouraged them in the practice of constant prayer, telling them that it must become the food of their souls and the protection of their spiritual lives. He concluded by telling them that the Psalms should prove a great source of prayer for them; and he urged them to a careful study and meditation of individual psalms.

As part of the synodal activity, the Holy Father also addressed the religious women of Rome, speaking to them on January 29, 1960 (pp. 278-84). Basing his allocation on a verse at the end of Chapter 8 of Book III of the *Imitation of Christ*, he centered his allocation around four major points. The first point was that of detachment from creatures. The first characteristic, he said, of the religious life is the ready and joyful farewell to the things of the world in order to consecrate oneself to God in perfect virginity of heart. This virginity, he told his listeners, opens the heart to the truest, greatest, and most universal love which exists on this earth; for a religious has chosen a celestial Spouse and her field of work is the entire Church. It is this love which expresses itself in the religious' tender and gentle exercise of the various works of mercy.

Because virginity can not long maintain itself if a solid formation is lacking, the Holy Father turned next to a consideration of the strength of character necessary in religious women. This is a question, he said, of an interior strength which fosters humility, generates mildness, and leads to obedience, that sure school of strong souls. This same strength, he assured the religious, will secure the perfect equilibrium of intellect, will, and sensibility; and it will form that ideal of a strong woman which Scripture (Prov. 31:10) proposes as a rare treasure. A strong soul, he

added, will never become a victim of sadness, for it is a sign of perfect virginity to serve God and souls without thinking of self.

In the third part of the allocution, the Pontiff remarked that the ideal which he had traced can not be attained in a few weeks; rather it must be asked for from God through insistent and faithful prayer. Hence, he continued, religious have a great need for constant prayer. This prayer, he said, springs from a serene conscience; prayer from such a conscience, he added, will be pure prayer: a listening to God, a speaking to God, a silence in God. As the Cure of Ars put it, a pure soul is present to God as a child to its mother.

In the fourth part of the allocution, the Vicar of Christ told his listeners that the life he had outlined for them in the foregoing parts would open up to them a truly celestial life. He concluded by urging his listeners to love the cross and by expressing the hope that the cross might become for them a source of strength, an inspiration for prayer, and the secret of peace.

#### Conclusion of the Synod

On January 31, 1960, there was held the solemn conclusion of the Synod, at which the Holy Father delivered one last allocution (pp. 285-96). In the allocution he assured the people of Rome that the Synod had been a great manifestation of spiritual vigor and that the chief fruits of the Synod should be an increased exercise of a strong faith which is eager to propagate itself, of an unconquered hope which spurns the prevalent error that man's only paradise is to be on earth, and of a generous charity which is ready to put down its life for others. He also spoke of his hopes for the coming ecumenical council, and concluded by recommending three forms of piety: devotion to the Name, the Heart, and the Blood of Christ.

After this allocution Archbishop (now Cardinal) Traglia expressed to the Holy Father the gratitude of the Roman clergy and people for the Synod (pp. 307-8). In reply (pp. 308-9) the Pope gave thanks to God for the success of the Synod and expressed his appreciation of those who had worked for the successful conclusion of the Synod. The Synod was then solemnly closed. At the end of the account of the Synod, AAS noted that the statutes of the Synod would be published later and separately.

#### The Consistory

On March 28 and 31, 1960, were held three consistories for the elevation of nine new cardinals. In the first and secret consistory of March 28, 1960 (pp. 321-32), Cardinal Micara was made Camerario of the Sacred College, succeeding Cardinal Tisserant in this office. Afterwards John XXIII delivered an allocution to the assembled cardinals in which he noted the continuing persecution of the Church in certain parts of the world. He also adverted to the successful completion of the

Roman Synod and stated that plans for the coming ecumenical council were proceeding satisfactorily. He also asserted that the nine cardinals to be made in this consistory would enlarge the Sacred College geographically as well as numerically; such an enlargement, he said, would be an illustration of the text: "Going into the entire world, preach the gospel to every creature" (Mk 16:15).

After the allocution the Pope then created eight cardinals of the order of priest and one of the order of deacon. Thereafter hierarchical appointments since the last consistory were read off; the Cardinals considered the canonization cause of Blessed John de Ribera; and the Consistory was terminated with postulations for the pallium.

The second and public consistory was held on March 31, 1960 (pp. 332-34). At this consistory the Pope placed the red hat on the new cardinals and asked the opinion of the Cardinals on the canonization of Blessed John de Ribera. On the same day the third and secret consistory was held (pp. 334-35). At this consistory the most recent hierarchical appointments were announced and the new cardinals were assigned their churches in Rome.

### Liturgical Matters

On March 21, 1960 (pp. 355-56), the Holy Office responded to the question as to whether recent documents of Eucharistic discipline (*Christus Dominus* of January 6, 1953; the *Monitum* of March 22, 1955; and *Sacram Communionem* of March 19, 1957) had abrogated the provision of canon 867, paragraph 4, where it is stated that the distribution of Holy Communion outside of the hours when Mass can be said is forbidden, unless a reasonable cause exists. In reply the Holy Office said that the new legislation had not abrogated the paragraph in question, but that, given the mitigations in the Eucharistic fast, reasonable causes would occur with greater difficulty. However, since such causes can not be excluded and since evening Masses are not always and everywhere possible, the document gives local ordinaries the power to permit the afternoon distribution of Communion at some function other than Mass. Such a permission can be granted to both parochial and non-parochial churches as well as to the oratories in hospitals, prisons, and colleges.

On March 9, 1960 (p. 360), a decree of the Sacred Congregation of Rites stated that the Leonine prayers usually said after low Masses may be omitted in the following cases: (1) after a nuptial Mass and after a Mass said on the occasion of first Communion, a general Communion, a confirmation, ordination, or religious profession; (2) when another function or pious exercise immediately follows the Mass; (3) when a homily is had during the Mass; (4) when on Sundays and feast-days a dialogue Mass is had. The decree also gives local ordinaries the power to permit the recitation of the Leonine prayers in the vernacular according to a text to be approved by themselves.



The same Congregation also announced the inclusion of a new prayer in the prayers of thanksgiving after Mass of the Roman Missal. The text of the prayer, its place in the Missal, and the indulgences attached to its recital are given on pages 257-58 of this issue of the REVIEW.

#### Miscellaneous Matters

On March 25, 1960 (pp. 344-49), the Holy Father addressed the superiors general of religious institutes of men and women. The subject of his talk was that of the religious difficulties of Latin America. He called for a coordination of all the energies of the Church for the sake of greater efficacy in meeting the challenge of Latin America. He asked that as many persons as possible be sent to Latin America, saying that the future of the Church in Latin America is rich in promise, but the harvest needs priests, religious men and women, and an ardent laity.

On April 10, 1960 (pp. 339-43), the Holy Father delivered a homily based on the liturgy of Palm Sunday. The day, he said, recalls the certain and peaceful triumph of Christ in innocent and good souls; however, it also recalls that Christ's procession of palms was the beginning of His journey to crucifixion. Accordingly he expressed the profound sorrow that fills his heart at the continued and terrible persecution of the Church of Silence.

On March 22, 1960 (pp. 343-44), the Pontiff addressed the International Committee of the Neutrality of Medicine, lauding their efforts to limit the terrible effects of armed conflict. On April 12, 1960 (pp. 352-53), he spoke to the members of the Committee of Public Health of the Western European Union, remarking on the great importance of the topics they were currently studying. On April 2, 1960 (pp. 349-50), John XXIII gave an allocution to members of the International Association of the Sport Press. He noted the importance of sport in the world today and remarked that the widespread practice of sport on Sundays need not conflict with the religious duties of that day; in fact, he remarked, it is conformed to the divine law that after man has given God what is His, he should seek a legitimate recreation for his body and soul. He advised his listeners to give sport its exact place in the scale of human values as a useful instrument in the complete and harmonious development of the personality. But its importance should not be exaggerated nor should attention be placed only on physical values.

Under the date of February 9, 1960 (pp. 353-54), the Vicar of Christ sent a written message to the hierarchy of the United States on the annual Laetare Sunday collection for charity. By the apostolic letter, *Diuturno usu*, of February 2, 1960 (p. 338), Pope John created an apostolic internuntiate in Turkey. On April 11, 1960 (p. 351), he delivered an allocution welcoming the first ambassador of Turkey to the Holy See.

## Views, News, Previews

THE UNION of Women Major Superiors of France has published a volume listing as many as possible of the institutes of religious women that exist in France. The volume is entitled *Annuaire des Instituts de Religieuses en France* (*Handbook of the Institutes of Religious Women in France*) and was published at Paris in 1959 by the Centre de Documentation Sacerdotale. The institutes are given in alphabetical order; for each institute the following information is provided: purpose of the institute, its type of spirituality, its canonical status, its organization and government, its plan of formation, its principal activities, a select bibliography of the institute, and a list of addresses of the institute's principal houses. At the end are given three long appendices. The first of these gives an alphabetical list of associations and pious unions for women in France and for each provides much the same information as for religious institutes. The second appendix lists all the institutes according to their canonical status of religious order, pontifical congregation, diocesan congregation, pontifical secular institute, diocesan secular institute, or association and pious union. The final appendix lists all the institutes and associations in terms of their principal work.

The *Annuaire* described above was modeled on a similar work, *Dictionnaire des Instituts de Religieux en France* (*Dictionary of the Institutes of Religious Men in France*); the *Dictionary*, which was published in 1957, lists the religious institutes of men alphabetically and gives the same information for each as the *Handbook* does for women's institutes. Both the *Handbook* and the *Dictionary* may be purchased from the following address:

Centre de Documentation Sacerdotale  
19, rue de Varenne  
Paris 7, France

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At the beginning of 1960 a new ascetical quarterly began publication. Entitled *Revista Agustiniana de Espiritualidad*, it intends to provide its readers with an insight into the spirit and religious dimensions of St. Augustine. The magazine costs \$1.80 a year and may be ordered from:

Revista Agustiniana de Espiritualidad  
Avenida de la Estación, 11  
Calahorra (Logroño)  
Spain

\* \* \* \* \*

Another ascetical magazine will begin publication in January, 1961. Its title is to be *The Way* and it will be published by English Jesuits.

The aim of *The Way* will be to help priests, religious, and lay folk in English-speaking countries to a better understanding of the interior life in the modern world and against the background of Scripture and the Liturgy. The new quarterly will cost \$5.00 a year; all subscriptions must be sent direct to the following address:

The Way  
31 Farm Street  
London, W 1  
England

## Questions and Answers

The following questions and answers are a continuation of the series on local houses and local superiors which was begun in the March, 1960, issue of the REVIEW.

36. Our religious college is erecting a new building, which will not be completed for a year and a half. Will the Holy See grant a dispensation for the local superior to have a third immediate three-year term? This local superior planned the building and is the only one who is completely conversant with all the details of this work.

Yes. For serious reasons, for example, the completion of the erection of a building, the Holy See will grant a dispensation and permit a religious to govern the same house for more than six successive years. In extraordinary circumstances, such as war, when local superiors cannot be changed, the law ceases to oblige; and a local superior may validly and licitly govern the same house for more than two full three-year terms.

37. Our congregation of sisters has one college. The local superior is also president of the college. It is evidently not easy to find a competent religious for this post every six years. What is your solution of this evident and, I believe, common problem of religious institutes?

Canon 505 imposes a temporary tenure of office on the superior of the religious community as such, that is, under the aspect of the one who governs the community in its religious life. That this is the sense of the law is evident from the fact that the canon is universal and thus includes houses also of contemplative congregations. The same sense is clear from the reply of the Code Commission, June 3, 1918, which states that the limitations of canon 505 apply to religious at the head of works of the institute "having other religious under their authority also as regards religious discipline" (Bouscaren, *Canon Law Digest*, I, 275). The canon therefore is in no way opposed to permanence in the one who is at the head of the external works of the house, for example, principles, deans, presidents of colleges and universities, administrators of hospitals, and so forth. Permanence is at

least very often desirable in these officials, for example, because of the difficulty and complexity of the office, the wonderment caused to externs by the apparently formalistic change of competent officials, the lack of other qualified religious, and especially because the amount and nature of the work of such officials often make it simply impossible for them to give sufficient attention, time, and energy to the government of the religious community. It is also true in some cases that even an outstanding official of this type is not a good religious superior. Religious institutes should therefore study more carefully the separation of such offices from that of local superior, especially in the cases of presidents of colleges and universities and administrators of hospitals. This difficulty is habitual, not occasional. Therefore, it is not solved by the opinion of some authors who recommend a petition for a dispensation in such cases. Furthermore, this would maintain the same superior over the religious life of the community beyond the time permitted by canon 505; and experience proves that this is at least ordinarily not a good thing. Cf. REVIEW FOR RELIGIOUS, 10 (1951), 197.

38. Is the term of a local superior computed in the same way as the canonical year of noviceship, thus ending on the day after the anniversary day (January 10, 1960 - January 11, 1963); or does it end on the anniversary day, as in the case of temporary profession (January 10, 1960 - January 10, 1963)?

The duration of a term of office is computed in the same way as temporary profession and thus according to the norm of canon 34, § 3, 5°, that is, a three-year term begun on January 10, 1960, expires on January 10, 1963. If the superior has not been reappointed nor his successor appointed, the term expires at midnight of January 10-11, 1963. The term may also be computed from chapter to chapter, even if the subsequent chapter is not held on the same day, when the local superiors are elected in a general or provincial chapter, which is practically never done in lay congregations, or are appointed immediately after such a chapter, as is done in a very small number of such congregations. A few constitutions enact that a superiorship expiring within the school year is automatically prolonged until the end of the school term. Some institutes automatically prolong the term of local superiors expiring after the convocation of the general chapter until after the close of this or the provincial chapter.

The duration of other offices is also computed in the same way. For example, if a superior general is elected for a six-year term on August 1, 1960, the next election is to take place at any hour on August 1, 1966. If the election does not take place on the latter date, his term of office expires at midnight of August 1-2, 1966. Cf. Van Hove, III *De Consuetudine, De Supputatione Temporis*, n. 314; Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 149; Larraona, *Commentarium Pro Religiosis*, 7 (1926), 380; Goyeneche, *Quaestiones Canonicae*, I, 137.

Unless the constitutions, customs, or usage states otherwise, the term of office begins more probably on the date of the document of appointment rather than on the day when the religious actually assumes the office. The constitutions of lay congregations usually enact that the term begins and that of the predecessor ends on the day the religious assumes office or, what is the same thing, on which the letter of his appointment is read to the community he is to govern. Only a very small number of constitutions declare that the term begins to run from the date of the letter of appointment.

39. A religious was appointed local superior. He was engaged in summer work that delayed his assumption of the office for three weeks beyond the expiration of the term of the former local superior. Who was the superior of the community during these three weeks?

The constitutions usually state that a superior, on the expiration of his term, continues to govern the community until his own reappointment or the appointment of his successor is effective. This may also be established by the custom or usage of the institute. Otherwise, and even if this power is not explicitly granted in the constitutions, the competent higher superior, for a proportionate reason, may extend the term for a brief period until the reappointment or appointment is effective. In these cases, the former local superior governs under the title of vicar. If neither of these methods of prolongation is verified, the government of the community passes to the local assistant. This is the better opinion, because the term of the former superior has expired and was not prolonged. However, Creusen holds that the local superior always continues to govern the community in such a case (*Religious Men and Women in Church Law*, n. 67). This opinion may be followed, because it is in conformity with the practice of the Holy See in approving constitutions. The prolongation of the term of the former superior or the tenure of the local assistant as vicar should not be prolonged beyond six months after the vacancy of the office, that is, after the expiration of the term. This is the prescription of canon 155 for offices in the strict sense, which from analogy should be applied also to offices in lay institutes.

40. During my tenure of office, it has happened on more than one occasion that a local superior got sick, for example, he was hospitalized for one to three months. In such cases, do I, the immediate higher superior, have the power to name an acting local superior?

The constitutions of lay institutes practically always enact that the assistant, under the title of vicar, is to assume the office of superior, whether general, provincial, or local, when the offices becomes vacant or the superior, because of sickness, absence, or other reasons, is unable to exercise the office. Since these constitutions determine the substitute, higher superiors may not ordinarily appoint another religious as vicar or acting superior in such circumstances. They may do this for an extraordinary reason, for example, when the assistant does not possess the health or

capability to govern. They may also do it if such a power is expressly given them in the constitutions. Some constitutions of lay congregations explicitly state that the competent higher superior may always appoint a religious of his own choice at least as local vicar or local acting superior. They may obviously do this also when the constitutions do not specify that the assistant is to assume the government in such circumstances. Cf. Goyeneche, *Quaestiones Canonicae*, I, 146-49.

**41. What is the duration of the term and the permissible reappointment of the religious in charge of a filial house?**

Canon law has no enactment on the term of office or immediate reappointment of the religious in charge of a filial house. Therefore, it appertains to the constitutions to enact whether he is appointed for a determined term, which may be less or more than three years, for no determined term, and to what extent he may be immediately reappointed or for how long he may continuously govern the same filial house. The constitutions of lay institutes rarely contain any legislation on this point, and the whole matter is therefore determined by custom, usage, or the will of the higher superior. Several authors follow Vermersch in stating it to be the mind of the Holy See that the same religious should not have this office in the same filial house for more than three successive three-year terms or more than nine consecutive years. This is at least a solid practical norm, but it has by no means been included in all constitutions approved by the Holy See that mention filial houses. Vermeersch, *Periodica*, 17 (1928), 90°.

**42. Because of his poor health, the novice master must be removed. May we appoint to this post a religious who is now a local superior and who has not completed his present term of office?**

Yes. It is a principle of law that a superior or official who has been appointed for a determined period of time may not be removed or transferred before the expiration of that period unless for a just and serious reason (cf. c. 560). Such reasons are poor health, the need of the religious in another important post, his serious incompetency, bad example, and excessive severity or weakness. The post of a novice master is evidently important and justifies the removal of a local superior before the expiration of his term.

**43. Do appointed superiors and officials have the right of resigning their office?**

From the law of their constitutions, custom, or usage, the more common practice in lay institutes is that an appointed superior or official, for example, a provincial or local superior, may not resign his office but has only the common right of representation, that is, of giving reasons for being relieved of his office. Some constitutions expressly grant provincial and local superiors the right of resigning. If resignation is neither granted nor excluded in the law or usage of the institute, a superior has the right of resignation (c. 184). It is forbidden to make or accept a resignation with-



out a just and proportionate reason (cc. 184; 189, § 1). Since the competent higher superior may reject as insufficient the reasons given for a resignation, a resignation will in fact not differ from the right of representation described above. Many constitutions of Dominican sisters enact that a local superior who is habitually prevented from fulfilling the common exercises because of ill health is to resign her office, if there is no hope of recovery within six months. If she does not resign, she is to be removed from office. The authority competent for the transfer, removal, or acceptance of the resignation of a local superior is ordinarily the superior general with the consent of his council, after a request by the provincial with the same vote of his council. Some constitutions give this right to the latter with the consent of his council, but the act must be confirmed by the superior general with the same vote of his council.

**44. Our constitutions state merely that the local superior has the authority to govern his house. What exactly is the authority of a local superior?**

A local superior is not a mere delegate of a higher superior and possessed only of the authority that the latter delegates to him. The religious at the head of a filial house is a mere delegate (cf. Question 6). In virtue of canons 501, § 1, and 502, the superior of a canonically erected house possesses ordinary authority, that is, authority conferred by canon law and the constitutions. He therefore has full authority to govern his house except for matters reserved to higher authorities (Holy See, local ordinaries, general chapter, higher superiors), that demand any type of recourse to these (dispensation, confirmation, consent, advice), or that require the consent or advice of his council. The local superior should maintain close contact with higher superiors, especially his immediate higher superior, and consult them on all matters that are unusually serious, difficult, or important. He should also consult his council on more important matters, even when the code or the constitutions do not prescribe consultation on the individual matter.

## Book Reviews

[Material for this department should be sent to the Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**THE CHURCH IN THE THEOLOGY OF ST. PAUL.** By Lucien Cerfaux. Translated by Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. Pp. 419. \$6.50.

Cerfaux says in his introduction: "The object of the present study is the notion of the Church in Paul's theology, rather than its historical realization in his time. Thus I shall not give a great deal of space to discussing questions connected with the Church's organization, the aposto-

late, the sacraments, etc. All I propose to offer is an essay in Pauline theology, aiming at the underlying synthesis of the epistles. Paul's theology grew out of Judaism and primitive Christianity." Cerfaux's point that Paul's theology *developed* is so important that it may be considered cardinal. In view of this, the three books into which this volume is divided are based upon three different sources. Book I considers how Paul integrated into his theology many Old Testament expressions originally applied to the nation of Israel and how he applied these to the community of Christians. These expressions determined the direction of primitive ecclesiology, particularly St. Paul's. Book II, using "Christian Experience" as found in the major epistles (Galatians, 1 and 2 Corinthians, Romans) as its source, studies Paul's theology of the Church as developed by the time of their completion. Book III studies Paul's theology as it reached its final stage of development, the "Idealized Church" as found in the captivity epistles (Philippians, Ephesians, Colossians, Philemon) with emphasis on Ephesians and Colossians.

In his study of the origin and development of Pauline expressions, Cerfaux shows that "God's people," a Jewish idea, is basic to Paul's theology of the Church. The community of Christians are "God's new people." This community is the *ekklesia* (church), a word whose meaning also evolved. It did not have the same meaning for Paul in the major epistles as it had in the captivity epistles. At first he used it for local churches. "In the first letter to the Corinthians, it was tending to become disconnected from the local churches." Only in the captivity epistles, and especially in the "mystery" texts, can we say that Paul sometimes clearly means the universal Church when he writes *ekklesia*. Only in these epistles does he develop the idea that the Church is not only terrestrial, but also a "celestial thing," the heavenly bride of Christ. Nor do we find the texts for the doctrine that the Church is the mystical body of Christ until the captivity epistles.

A prominent place is given to the discussion of the phrase "body of Christ," which passed through a transition from the physical sense of the word to a collective sense. In the major epistles "the body of Christ" refers to the earthly body of Christ with which Christ suffered and died for us, now present in the Eucharist as a bond of unity for Christianity. In the captivity epistles "the body of Christ" refers first to the risen body of Christ as it is in heaven, the source of sanctification for all Christians, and, second, to the "body" of Christians who compose the Church, which is "an extension of Christ." The relation of the physical body of Christ to the Church, the "body" of Christ, is that of mystical identity. Other important themes discussed are: Christ as "head of the Church," an expression which Paul used to describe Christ's influence on Christians; the "mystery of Christ," which has a two-fold interest: cosmic, Christ's domination over the universe, and oecumenical, the unity of Jewish and gentile Christians in Christ.

This is not a work of popularization, but will be of special interest to those making scientific studies of the Church. Such scholars will find the many references to Sacred Scripture and direct quotations from the Greek text useful. Other aids to the scholar are the bibliography,

index of all biblical references, author and subject indices. Short summaries and particularly the excellent eight-page general synopsis found at the end of the book are also helpful.

It may be that some readers will be disappointed to find no use made of the pastoral epistles in understanding Paul's developing synthesis concerning the Church. Since Christian experience is the touchstone throughout Cerfaux's treatment, the experience manifested in the pastorals would seem necessary for a complete synthesis.

Sections where the author is explaining rather than proving often supply insights that will delight any Christian, for example where the author gives Paul's thoughts on the unity of Christians through the Eucharist. These will come as a welcome relief to the ordinary reader, for whom the rather complex arguments may be difficult to grasp. However, even for one who is not studying theology on the professional level, the book has much to offer. Such a reader can deepen his spiritual life by learning more about the Church and the Pauline foundations for saying that the Church is the mystical body of Christ.

RICHARD J. MIDDENDORF, S.J.

**PROCEEDINGS OF THE 1958 SISTERS INSTITUTE OF SPIRITUALITY.** Edited by Joseph E. Haley, C.S.C. Notre Dame: University of Notre Dame Press, 1959. Pp. 315. \$4.00.

Under the sub-title of "The Role of Authority in the Adaptation of the Religious Community for the Apostolate," seven lecturers (besides two members of the hierarchy) examine as many aspects of the current, pressing problems that face our American sisterhoods in their efforts to meet the rising demands for their services in the Church's apostolate, while maintaining a steady balance between the obligations of personal sanctity and the duties of Christian charity.

Bishop Shehan of Bridgeport set the tone for the institute by pointing up the grave crisis in Latin America where, he felt, religious women from the States are offered the chance to duplicate their achievement in this country. In his closing address, Bishop Marling, C.P.P.S., of Jefferson City emphasized the need that religious have to keep their eyes fixed on their founder if they would avoid extremes on the side of immutability or adaptability, as they undertake the delicate task of adjusting themselves to the pressures of the modern world. Between these two addresses were three principal studies of the problem, sociologically by Joseph H. Fichter, S.J., ascetically by Louis Putz, C.S.C., and canonically by Elio Gambari, S.M.M., a member of the Sacred Congregation of Religious.

According to Father Fichter, the apostolic task of the religious community must be pointed ultimately at the reformation of the major institutions of contemporary culture. And the key figure in this apostolic function is the religious superior. "From one point of view he and his counsellors bear the brunt of responsibility. In the last analysis it is always the top officers of any social organization who can do the most to institute change, and also the most to hinder change." Consequently, who should be most zealous, if not they, "in improving the

exercise of authority, in revamping the mode of internal community organization, in instituting better ways of training the professional apostle, in encouraging the active, front-line workers to excellent performance?"

Among the ascetical issues that need attention, Father Putz accentuates the practice of charity in the whole gamut of its community applications. While properly stressing the practice of silence and recollection, the religious spirit of those engaged in the active apostolate should also include encouragement of social communication. "If this communication is encouraged merely on a light vein, merely at times of recreation, then we may stand condemned to immaturity. As professional people we must encourage this current of ideas especially on a professional level." It makes for increased competence in meeting the professional world outside the cloister and, more than incidentally, cultivates that most important element of community life, the virtue of charity, which by its nature is communicative.

Answering the question of what the Church expects of superiors, Father Gambari urges the duty to know and put into execution the various ordinances of the Holy See. He adds the observation that "superiors will receive from their own subjects the same response and cooperation as they give to the Church." In one of the workshop sessions of the institute, he explains the policy of the Holy See with regard to saying the short breviary in the vernacular. If this involves a major change in the constitutions, the chapter must vote in favor of the change and then petition the Sacred Congregation of Religious which, he says, "grants the petition except if the short breviary is to replace the Little Office in institutes in which the recitation of this office is part of their traditional spirit because of devotion to Our Lady."

Sister Mary Emil, I.H.M., then executive secretary of the Sister Formation Conference, spells out in detail the scope and especially the purpose of a more intense preparation of the sisters after the novitiate and before they enter into the full swing of the apostolate. She clarifies a possible misunderstanding that may have arisen in some quarters on the need for a sister formation program. When the movement began, "we used to emphasize to people who asked us why all of this was necessary, that the sisters would need to be certified, that more and more states were putting in degree requirements, and so on." As the program develops, it is becoming increasingly clear that for all their importance educational considerations are really secondary. "Even if there were not this educational pressure, I would say now that the formation period should be lengthened just to deepen and refine the spiritual training."

Shorter contributions by Sister Mary Cecilian, C.S.C., on the Hospital Apostolate; by Mother Benedict Young, S.C.M.M., on the Home and Foreign Missions; and by Sister Anette Walters, C.S.J., on Present and Future Horizons in Teaching, fill out the volume of proceedings that not only make interesting reading but deserve studious consideration and, where pertinent, practical implementation by religious superiors.

JOHN A. HARDON, S.J.

**LOUISE DE MARILLAC.** By Jean Calvet. Translated by G. P. Pullen. New York: Kenedy, 1959. Pp. 205. \$4.95.

"Every modern charitable enterprise owes something of its method and perhaps all of its spirit to her." This footnote of Msgr. Calvet's may come as a surprise to many readers who instinctively associate the corporal works of mercy and charitable enterprises with the name of Vincent de Paul. St. Vincent certainly deserves an honored position among the apostles of charity, but it is unfortunate that the name of Louise de Marillac, his right hand and co-associate in a multitude of religious and charitable enterprises, has been reduced to an almost complete anonymity.

During thirty years, from 1630 to 1660, this remarkably modern woman, under the guidance and inspiration of St. Vincent, effected a revolutionary change of attitude toward charitable undertakings in the French kingdom. This revolution has spread beyond the borders of France into nearly every country of the world through the instrumentality of the Daughters of Charity, living symbols of charity and the corporal works of mercy to countless thousands. Though the Daughters of Charity bear the name of St. Vincent de Paul as part of their official title, it is generally unknown that much of their spirit and enterprise springs from their co-foundress, St. Louise de Marillac.

Msgr. Calvet's work could well serve as a model for hagiographical writings. As the reader reflects upon the life of Louise, no plaster-of-paris saint emerges—a saint who does not seem to be fashioned out of the clay which constitutes the ordinary run of mankind—but rather the engrossing portrait of a very real woman. The hues of this portrait: a troubled girl concerned about the obscurity which clouded her own mother's name, a widow who found the period of adjustment after the brief span of her marriage very trying, a soul harassed by scruples ("those timid but tenacious camp-followers of sorrow"), one who experienced the troubles and anxious moments which accompany the foundation of any new religious institute and the deepening of her prayer life with its fruition of a close union with God amidst many distractions and external preoccupations.

The holiness which Louise finally achieved after much pain and trial will serve as an inspiration. The saint's life is clear proof that scruples need not be a barrier to sanctity provided the direction of one's confessor is followed. Religious women can learn that great sanctity does not mean their putting off womanhood. All of us can learn again, if we have forgotten, that saints are the product of hard struggle, troubles and anxieties ("it is only the mediocre soul which never suffers"), and a generous submission to God's will.

GEORGE C. MAYNARD, S.J.

**THE TRIAL OF JESUS.** By Josef Blinzler. Translated by Isabel and Florence McHugh. Westminster: Newman, 1959. Pp. 312. \$4.75.

Although broader than the title would show, the temporal scope of this work is, absolutely speaking, narrow: from the arrest to the death of our Lord on the cross. But that time is the most important in

human history. One does not have to penetrate into this book far before he realizes that he is dealing with an author determined to give as definitive a treatment to this subject as is possible now. No source Christian or pagan (for example, the letter of Mara bar Sarapion), no opinion whensoever expressed or howsoever absurd about the events or their meaning, is allowed to go unexamined. This treatment is the fruit of prolonged study and consideration, and it is safe to say that in the future people writing on the subject will be wise to make frequent reference to it. Nor should such formidable scholarship scare away the reader prepared to give it limited time. If one desires to make quite rapid progress through the book he may do so paying less attention to the copious notes and various "Excursus."

In any case, once finished he will probably find that he has not altered to any noticeable degree the impression of the trial that he already had from a more general examination of the Gospel evidence. Rather will he find his knowledge more solidly founded and himself more experienced in evaluating widely varying interpretations of the data. On smaller points he will have added to his knowledge (perhaps, for example, by learning that Jeremias was also accused of threatening to destroy the temple); and he will have thrown out some erroneous notions that have gotten rather wide currency (for example, that the time of the trial before the Sanhedrin constitutes a solid basis for supposing it legally invalid). Considering the composition difficulties involved, this is indeed a low-priced volume, and the publishers and translators are to be congratulated for this careful representation of the complete German work, the second revised edition of 1955. Passionist Father Gorman says that it is the best work available on the subject in any language.

EARL A. WEIS, S.J.

**THE CURE D'ARS: A PICTORIAL BIOGRAPHY.** Pictures by René Perrin. New York: Kenedy, 1959. Pp. 215. \$10.00.

In his lifetime, the Curé d'Ars had the honor and humiliation of seeing pictures of himself for sale in the streets of Ars. One year after his centenary he has the honor—but not the humiliation, it is hoped—of seeing a new set of pictures about himself and of the persons, places, and things with which he was connected.

The eighty-page text by the Bishop of Belley is really a concatenation of sayings and incidents from the diocesan and apostolic processes, the *Petit Mémoire* of Catherine Lassagne, and the definitive biographies of the saint. The only new matter is the Bishop's newly discovered documents which help clarify the "Abbé Raymond" incident of the Curé's life. Generally speaking, however, the text serves only as an adequate introduction to the saint or as a source of some of his peasant-wise sayings.

The *raison d'être* of the book is the photographs; and they and their captions by Jean Servel, O.M.I., are worthy of careful inspection. The photos themselves move through the saint's life, blending shots of the countryside, the Curé's soutane and pulpit with photographic copies of contemporary posters publicizing him. On the whole, Perrin's compo-



sition is excellent. He lingers long on the stark but strong objects of the Curé's small world: the grain of the linenless table in the rectory, the paperless walls of the saint's bedroom, his curled, heavy-looking shoes on the stone floor. Some might find the photographer's penchant for an "off-balance" effect somewhat disconcerting. Many will find weaknesses in the converging lines of some of the interiors and exteriors. But on the whole, the pictures are aesthetically pleasing and ascetically useful since a reflective austerity pervades the collection. The photos are studied, sometimes dramatic, but never arty.

This pictorial biography will be a valuable addition to the library of any student or client of the patron of all parish priests.

KEVIN E. GALLAGHER, S.J.

**A LIGHT TO THE GENTILES.** By Adrian L. van Kaam, C.S.Sp. Pittsburgh: Duquesne University, 1959. Pp. 312. Cloth \$4.75, paper \$4.00.

The Venerable Francis Libermann (1802-1852), whose life this book narrates, founder of the Congregation of the Holy Heart of Mary and second founder of the Congregation of the Holy Ghost, had been destined by his father to become a great rabbinical scholar. But Francis not only followed his two brothers into the Catholic Church, he also started studying for the priesthood. His father's wrath ("you are damned forever . . . cast out like a leper . . . as one dead . . . Yahweh's wrath be upon you!") was more easily overcome than the obstacle that loomed up in Francis' third year of theology—epilepsy.

His courage and trust in God carried him through his long struggle to the priesthood. After overcoming great opposition, he founded a missionary congregation, only to be denounced by some of the members of his own congregation with "treason" and "betrayal" when he effected a merger with the Congregation of the Holy Spirit. The tact and leadership he displayed in innumerable difficult situations are just one aspect of his rich personality. For above all, he was a great spiritual director and teacher. A deep understanding of the uniqueness of every individual made him respect the many ways God leads different men to Himself. Besides the profound spirituality, or perhaps because of it, the many letters quoted by the author give us the spirit of a man who combined humanity and humor with his holiness.

RICHARD W. MOODEY, S.J.

**THE AGE OF MARTYRS.** By Giuseppe Riccitotti. Translated by Anthony E. Bull, C.R.L. Milwaukee: Bruce, 1959. Pp. 305. \$4.95.

This is an excellent critical narrative of the period that begins with the great persecution under Diocletian and ends with peace for the Church under Constantine. For this information the author relies chiefly on Eusebius, Lactantius, and the acts and passions of the martyrs; but he is careful to evaluate their trustworthiness. By way of prologue he outlines the political and religious situation in the Roman Empire on the eve of Diocletian's savage persecution, responsibility for which he puts squarely on Galerius, a bitter enemy of Christianity, rather than on Diocletian himself. The several phases of the persecution are studied; its fury and the sufferings inflicted are narrated in some detail; the

reasons for its waning and failure to extirpate Christianity and revivify the old paganism are considered. In turn Constantine's early attitude towards Christianity, his climb to sole power as emperor, and his social and religious legislation are considered. His character is also studied and his motivation analyzed. The author concludes that "though the Christian sentiments of Constantine were uninformed, gross and defective, they were absolutely sincere although subordinate as always to the supreme interests of the State." And again: "he really knew very little about Christianity, and hardly anything about the theology, traditions, and disciplinary spirit of the Catholic Church." The narrative concludes with an account of contemporary schisms and heresies, and the councils they evoked. The translation is well done, and the device of dividing the text into numbered paragraphs facilitates referring to events and persons.

CHARLES H. METZGER, S.J.

**WILAMETTE INTERLUDE.** By Sister Mary Dominica McNamee, S.N.D. Palo Alto: Pacific Books, 1959. Pp. 302. \$4.50.

At the beginning of August, 1844, six Sisters of Notre Dame de Namur established their congregation's first foundation in the western United States. After a tense crossing of the bar at the mouth of the Columbia and an ear-shattering welcome from a group of natives, the sisters took charge of St. Joseph's College, Willamette, Oregon Territory. The "interlude" is the story of the short years the sisters spent in Oregon. And interestingly told it is. In it the sisters, priests, and even Captain Moller of l'Infatigable become people of character and foibles. With understanding of the difficulties of pioneer living and with quiet humor the author weaves her tale. For example, she describes Sister Marie Catherine as passing so successfully "the acid tests of charity and humility that the Mistress and Mother General both closed their eyes to her heretical attitude towards points and preludes." Besides, the writer shows the discernment of a historian. The decision, for example, to completely abandon the Oregon Territory for the California mission is respectfully criticized. And in this as in other instances, the circumstances that prompted the move are outlined, with prominent place given the personalities of those involved. Sister Mary Dominica makes free use of letters and journals to envision the life of these first years in detail. Yet the text is not overburdened with distracting little numbers. All in all, this is a palpable and absorbing account, without excess.

JAMES P. EDWARDS, S.J.

**A FLORENTINE PORTRAIT.** By D. B. Wyndham Lewis. New York: Sheed and Ward, 1959. Pp. 137. \$3.00.

Here is a refreshing book — compact, finely written, delightful! It tells the story of St. Philip Benizi, Florentine patrician turned friar, contemporary of Dante and Aquinas, fifth general of the Servants of Mary and glory of their order. Since it seems to have been the chief function of the inhabitants of the City of the Flower, according to Dante, to populate the more uncomfortable corners of hell, it is not surprising that the *Divine Comedy* fails to mention this saintly Floren-

tine. But it is indeed a pity, for as Mr. Lewis points out, St. Philip, who gave up a highly promising medical career to become a Servite, is well worth anyone's interest.

THOMAS M. GANNON, S.J.

**THE HEIRS OF ST. TERESA OF AVILA.** By Winifred Nevin. Milwaukee: Bruce, 1959. Pp. 147. \$3.25.

This is the author's second work on the early history of the Carmelite reform. In the first, *Teresa of Avila, the Woman*, she established herself as a biographer of skill. This second work displays the same fine gift for lively narration and sympathetic portrayal. The book consists in a series of biographical sketches of the people whom Teresa herself "singled out for special instruction, on whose talents, virtues and fidelity to the spirit that quickened the reform she based her hope for its continuance."

THOMAS P. KENNEALY, S.J.

**THE GOOD GOD.** By L. Garriguet. Translated by Anne M. C. Forster. Stockbridge (Mass.): Marian Fathers, 1959. Pp. 181. Cloth \$3.00, paper \$2.25.

Our world today is a house of fear. We tremble at the thought of our enemies, distrust our friends, and lack confidence even in ourselves. At the root of all our other anxieties lies our servile fear and distrust of God Himself. The world has forgotten that our God is a good God. In a clear, simple style, Père Garriguet convincingly demonstrates how wrong we are. After explaining the misconceptions which cause us to dread God, he systematically proves from both Sacred Scripture and theological arguments that the good God is a father, infinitely merciful, tender, devoted, accessible, compassionate. To fear God is not only a mistake but a sad offense against His infinite goodness. The realization of the goodness of God derived from a prayerful reading of this admirable book will inspire hope, the much forgotten and badly needed virtue in our anxious world.

ROBERT J. DIETRICH, S.J.

**BUT WITH THE DAWN, REJOICING.** By Mary Ellen Kelly. Milwaukee: Bruce, 1959. Pp. 182. \$3.00.

The dramatic conditions under which *But With the Dawn, Rejoicing* was written could sell the book alone. Its composition was achieved seven letters at a time by a young woman almost totally paralyzed. But the book needs no such justification. Without its dramatic origin, and even without its spiritual message, the book would remain rich, appealing reading. Mary Ellen Kelly tells the story of her life from the moment she realized her permanently crippled condition (at seventeen) through the twenty years of joy, suffering, and remarkable achievement since that time.

She writes with the energy of a Richard Halliburton. Joy has overcome suffering in her life. Even her playful use of words to describe her suffering betrays her attitude. "Pain moved in and out of my bones like restless tourists." She takes the reader to Paris, Fatima, and Hollywood on a cot, and sketches her impressions of each place. She enriches the book with countless close-ups of people made more wonderful by her telling—Pope Pius XII, Loretta Young, and a host of others. Within

the book "Kelly" reflects on what suffering means, on the frustrations of being an invalid, and on her work of writing and forming a worldwide League of Shut-in Sodalists. She adds to these helpful tips for those who deal with invalids. But the real value of the book comes from contact with the attitude which pervades it—the witness of a woman who with God's help has made of suffering almost a plaything.

ARTHUR F. MCGOVERN, S.J.

**A CATHOLIC CATECHISM.** New York: Herder and Herder, 1959. Pp. 414. Paper \$1.25.

The highest praise can and should be given to this utterly new catechism. We are told in the preface that it "is meant to be a pupil's book; yet it is not designed as a textbook in the normal sense of that word. It is from the teacher's *viva voce* lesson that the pupils should derive their information and appreciation of the wealth and beauty of Catholic doctrine. This book is a summary of what is taught." This objective is certainly fulfilled. Indeed, it is a summary, but one that combines ease of reading with the positive "good news" approach to our doctrines of faith. We are positive that the enthusiastic reception given to this catechism in Germany, Italy, and Japan will be more than equalled here in the United States on the occasion of this American edition. Father Gerard Sloyan of the Catholic University has made the adaptation.

EUGENE J. CORBETT, S.J.

**THE LIGHT AND THE RAINBOW.** By Hilda Graef. Westminster: Newman, 1959. Pp. 414. \$5.50.

Fresh from the prolific pen of one of today's tireless spiritual writers, this book purposes to be "a study in Christian spirituality from its roots in the Old Testament and its development through the New Testament and the Fathers to recent times." The book is by no means a thorough survey, nor is it a compendium of spirituality. It is rather an impressive and enthusiastic selection of key trends and schools of spirituality, chosen by a writer who is both a genuine scholar and a popular writer. The book's main weakness is that the student of Christian asceticism will find little by way of scholarly research, and the general reader may find the long sections on mystical prayer somewhat difficult. In general, the book is a praiseworthy attempt to cover an immense topic in a brief, somewhat popular treatment.

PHILIP C. RULE, S.J.

**POOR LITTLE MILLIONAIRES.** By Sister Mary Rosamond, O.S.F. New York: Pageant, 1959. Pp. 67. \$2.50.

"Just how do they do it, anyway?" The male onlooker, lay or religious, never ceases to wonder as the sisters put up the new school or hospital. The plain truth, of course, is that these consecrated women are *human* beings who combine with their legendary trust in Divine Providence strong dashes of intelligence, initiative and good old common sense. Such is the dominant impression of this charming little volume. The give-and-take of Sister Rosamond's community dealing with architects and contractors, her subsequent reflections on religious poverty,

nuns' habits, and the teaching of teen-ageers—all are related with anecdotal wit and vigor which convey that aura of supernaturalized optimism we think of as Franciscan. Appropriate—and amusing—drawings bring home her message unmistakably. PATRICK H. McNAMARA, S.J.

**IT IS PAUL WHO WRITES.** Arranged and explained by Ronald Cox, C.M. New York: Sheed and Ward, 1959. Pp. 490. \$4.50.

Father Cox's second work is as useful as his first, *The Gospel Story*. Taking the popular Knox translation of the Acts and the Epistles, he has so arranged the text that the reader feels he is right at Paul's side, tramping from city to city, preaching, baptizing, penning letter after letter, using every available means to bring the whole Mediterranean world to Christ. The book is unique. On the left-hand page is the text of the Scriptures; on the right-hand page Cox's commentary. It is almost like reading a novel. As we journey through the cities of Asia minor, Paul will stop and write to one of the Christian communities. His purpose is clear from the context. For once, the reader can see Paul's main ideas, his sequence of thoughts, his involved but logical mode of expression. Where Paul is obscure and difficult, the commentary is clear and accessible. Omitting practically all controverted subjects, Cox stresses the salient; the mystical body theme recurs again and again. The book can be read steadily or consulted as needed; for this latter purpose a table of Epistles for Sundays and feastdays is appended.

EDWARD B. SMITH, S.J.

**ONE NUN TO ANOTHER.** By Sister Mary Laurence, O.P. St. Louis: Herder, 1959. Pp. 129. \$2.50.

This little book is a series of short considerations on some of the main problems facing the active religious. A few of the subjects treated are: rules, vows, community life, how nuns go wrong, and the joy of sacrifice. Encouragement is given not to lose sight of the real motives that can and should keep one working happily in this state of life. The doctrine contained in the various treatments is good, and the style makes for easy reading. Perhaps the "bride of Christ" idea is a little overworked, but not to the point where it would harm the over-all effort.

EUGENE J. CORBETT, S.J.

**THE SACRED HEART.** By Alban J. Dachauer, S.J. Milwaukee: Bruce, 1959, Pp. 209. \$4.25.

On the occasion of the centenary of the extension of the Feast of the Sacred Heart to the universal Church, May 15, 1956, the late Pope Pius XII wrote an important encyclical on that devotion. Father Dachauer's book is a very clear and excellently written commentary on that encyclical, *Haurietis aquas*. He writes chiefly for that large body of Catholic readers—religious and lay alike—who are unskilled in the technical language of theology but who would like an explanation of the encyclical's import. The appendix reproduces the entire text of *Haurietis aquas*.

JAMES J. DONNELLY, S.J.

**WHAT IS A PRIEST?** By Joseph Lecuyer, C.S.Sp. Translated by Lancelot C. Sheppard. New York: Hawthorn, 1959. Pp. 125. \$2.95.

The concept of the priesthood is analyzed as it applies successively to the apostles, the bishops, then to priests. The singular importance of the deacon in the early Church and his share in the priesthood is clearly set forth. After touching briefly on the orders below the diaconate, the book concludes with a summary chapter on celibacy and one on the priesthood of the faithful. This final chapter is grounded on the idea that the faithful, incorporated into the Church which is the body of Christ, all share in Christ's priesthood according to the measure in which they are His members.

BERNARD J. STREICHER, S.J.

**MY DOOR IS ALWAYS OPEN.** By Georges Huber. Translated by Thomas Finlay. Notre Dame: Fides, 1959. Pp. 158. \$3.50.

*Le Cardinal Recoit Toujours!* is an anthology of instances in the life of Giacomo Cardinal Lercaro. It begins in 1952 as the Archbishop takes his new assignment with the people of Bologna, Italy. The compilation follows him through the "red" city to world-wide fame and recognition as the cardinal of youth and aged, of workers and wealthy, of the educated and ignorant and newly-weds. Against a background that would discourage the best of shepherds, he is shown as a truly hard-working and spiritual man "going out in love and action" in all directions. He builds houses, raises boys in his own palace, starts festivals, organizes crusades, drops words of wisdom, takes up the collection at church himself, fights Communists, goes to the people and allows them to come to him at any time, in short puts Bologna on the road back to the Church. Written by a French newspaperman and unhappily limited in the data which it uses over and over again, the book can still serve as a source of vicarious experience and inspiration to the willing worker in the vineyard.

JAMES N. BRICHETTO, S.J.

**ST. PAUL AND HIS MESSAGE.** By Amadee Brunot, S.C.J. Translated by Ronald Matthews. New York: Hawthorn, 1959. Pp. 141. \$2.95.

As the title suggests, Amadee Brunot has combined a twofold objective in this book: to give the reader a biographical sketch of the apostle Paul and an exposition of his message. The author points out that the letters are *ad hoc* writings. It would be a mistake, therefore, to study them in isolation from the concrete conditions which led him to compose them. With this as his guiding principle, the author presents the letters in their context and chronological order. His purpose is to show not only the circumstances which occasioned them, but also the stages in the development of St. Paul's thought. In following this scheme the author singles out the underlying theme of each of the letters. For example, in the epistles to the Thessalonians, it is the hope of Christ in His second coming. The great mystery of salvation through Christ is the predominant thought of his letters to the Galatians and Romans. To one familiar with Paul's writings, the author's attempt to reduce



them to a central thought may seem somewhat strained. However, since the book is intended as an introduction to St. Paul, this simplification is justified by the author's purpose to lead the reader to the letters.

JOSEPH T. TOBIN, S.J.

**OUR LADY IN THE LITURGY.** By E. Flicoteaux, O.S.B. Translated by Aldhelm Dean, O.S.B. Baltimore: Helicon, 1959. Pp. 109. \$2.75.

From the liturgy and officers of the Church arises a hymn of praise daily to our Lady. Our guide for the journey through the yearly cycle of Marian feasts is a learned son of St. Benedict. Simplicity and restraint are characteristic of the Church's prayer, as they are also of Dom Flicoteaux's commentary.

JOSEPH A. BRACKEN, S.J.

**SILENT BEDES.** By S. G. A. Luff. New York: Longmans, 1959. Pp. 93. \$2.25.

English essay style at its pleasant best brings us here good reflections on the fifteen decades of the rosary. A good historical essay on the origin of the rosary adds gold to the incense. PAUL DENT, S.J.

**TOGETHER TOWARD GOD.** By P. Ranwez, S.J., J. and M.-L. Defossa, and J. Gérard-Libois. Translated by Paul Barrett, O.F.M.Cap. Westminster: Newman, 1959. Pp. 260. \$4.75.

The present book reveals a great necessity in modern American Catholic life. It shows that the life of the Church must be integrated into the daily life of the people of God, until it becomes a vital force in their everyday living. It also reveals, in the mind of the present reviewer, the need for composing a similar book more adapted to the American scene. The plan of the book is ideal: the statement of principles of activity, the justification of the conclusions to follow, and then the practical applications and examples for putting these principles into action. The weakness lies in the last point. Although in many cases the specific practices might be used in our own surroundings, they would surely require great change and interpretation. Better would be a similar volume with an audience exclusively of Americans.

This is not to say that the book is not of value to the American. The American priest especially may gain a great deal from the theoretical explanations and the justification of principles. It will, however, be up to the individual director or pastor to translate these principles into actions and practices which fit into the milieu of his people as he knows it.

NORMAN G. MCKENDRICK, S.J.

**THE IMAGE INDUSTRIES.** By William Lynch, S.J. New York: Sheed and Ward, 1959. Pp. 159. \$3.50.

One of the principal tenets elaborated by Father Lynch in this provocative book echoes the shout from *Oklahoma*: the artist and the theologian should be friends! Nor is he plumping for censorial cooperation of moralist and producer which can only come to an armed truce. The fact is that much of the material issued from the television studios and Hollywood which is morally unimpeachable is very impeachable from the artistic

point of view. The theologian should become the enemy of bad workmanship in the communications industries, avers Father Lynch, and "this is theologically necessary." According to Father Lynch, the creative theologian is a professional thinker speculatively interested in the positive realities of God and man, in the mysteries of religion, and particularly in that part of the soul of man which instinctively seeks for the fullness of being, both in essence and in culture.

A four-fold problem which has national proportions involves the failure of the industries to differentiate between fantasy and reality; concomitant weakening of feeling and sensibility, that is, a substitution of technique and sentiment for the deeper emotions; a fixation of the imagination in certain areas precluding the investigation of "spiritual" values; and the projection of the "magnificent imagination," the distortion of reality by means of a spectacular viewpoint. In short, the image media generally rely on the "gimmick" technique, and the urge to escape from reality, to peddle their product, instead of basing their work in the consuming realities of human experience. Since the mass communication media both form and reflect the public consciousness, that consciousness which the apostle is attempting to influence for Christ, it is evident why the theologian should be concerned. And why the religious too!

THOMAS E. PORTER, S.J.

**THE MASS OF THE ROMAN RITE.** By Joseph A. Jungmann, S.J. Translated by Francis A. Brunner, C.S.S.R. Revised by Charles K. Riepe. New York: Benziger, 1959. Pp. 567. \$10.00.

Since it appeared ten years ago, Father Jungmann's *Missarum Solemnia* has been considered necessary reading for anyone engaged in a serious study of the Mass, its history and ceremonial. It is a masterpiece of scholarly research and penetrating analysis. The present edition, prepared under Father Jungmann's supervision, is a one-volume abridgement and revision of the original two-volume work. The abridgement was effected through the elimination of much of the critical apparatus of the original. This was done in such way as to leave the essential presentation and development of the original unaffected. The revision brings the book into conformity with recent decrees of the Congregation of Rites and adds some clarifying notes along with a chapter on the Rite of Commingling.

THOMAS L. HOGAN, S.J.

**ABBOT EXTRAORDINARY.** By Peter F. Anson. New York: Sheed and Ward, 1959. Pp. 309. \$4.00.

Benjamin Fearnley (or Aelred, after the twelfth-century Cistercian abbot) Carlyle was a spiritual wanderer who prowled the moors and manors of England in the early part of this century in the hopes of founding the first community of Anglican Benedictines. His knowledge of the Benedictine life seems to have been no greater than his knowledge of high finance, and this last was nil. The amazing fact remains that he did found his community and assumed the abbatial dignity, all without the usual ecclesiastical approvals. When he decided to transfer his allegiance to Rome in 1913, it was a commentary on his unusual hold over men that two-thirds of his community followed him. With the aid of a series of dispensations granted by the Holy See, Carlyle was back again as the Catholic abbot of his monastery slightly over a year and a half after

leaving the Church of England. This was only the beginning of his career. Those who read the rest of the book will find in his traits of character and subsequent adventures further clear evidence that he was extraordinary indeed.  
JULES H. BAUMER, S.J.

**JOY IN THE FAITH.** By Auguste Valensin, S.J. New York: Desclée, 1959. Pp. 435. \$4.00.

These brief meditations, about two hundred in all, were intended by the author to serve in a personal way and not as texts edited for the use of others. But in them a soul expresses itself. It lives from day to day praying over thoughts from the liturgy, the lives of Jesus and Mary, and the experiences of a devout religious. Simple, confiding, joyful prayer, soundly rooted in theological and philosophical knowledge but touching the realities in the life of one apostolically engaged.  
M. D. COOK, S.J.

**KNOWING GOD THROUGH HIS CREATION.** By the Sisters of St. Dominic, St. Catherine, Kentucky. Boston: Daughters of St. Paul, 1959. Pp. 80. \$1.00.

This fascinating booklet, now in its second edition, brings the reality and immensity of God's creative work palpably before eye and mind, with abundance of down-to-earth illustrations and a story that will captivate young and old. The entire text of seventy-five pages, broken up into many minute paragraphs, may be said to exemplify a kerygmatic exposition of the first page of the catechism, made more interesting than a movie or telecast. The only possible disappointment is the absence of any but the briefest of mentions of man's elevation to the supernatural order.

A. C. KEMPER, S.J.

**WITH MARY IN MIND.** Edited by Howard Rafferty, O.Carm. Chicago: Carmelite Third Order Press, 1959. Pp. 183. Paper \$1.50.

This paperbound consists in a series of eleven conferences by Carmelites given to the Eleventh National Conference of the Carmelite Third Order, in addition to a separate article on Mary and prayer. The theme of the book is Carmelite spirituality, a call to perfection through Mary. It treats of topics such as the Carmelite spirit, perfection, forms of prayer, difficulties in prayer, and spiritual direction. Though simply written and understandable, the book is intended to help sincere and serious aspirants to a fruitful prayer life, not to awaken interest in prayer in dormant Catholics. It is a beginner's guide to prayer, but it is supposed that the beginners have begun. It can be of value to anyone interested in making prayer-progress and could serve as a review in basic prayer and spirituality for religious as well.  
JAMES N. BRICHETTO, S.J.

## BOOK ANNOUNCEMENTS

**The Mass in Meditation.** Vol. 2. By Theodor Schnitzler. Translated by Msgr. Rudolph Kraus. Herder. Pp. 317. \$4.50. Second installment of the highly praised meditations based on Jungmann.

**A Latin-English Dictionary of St. Thomas Aquinas.** By Roy J. Deferrari. Daughters of St. Paul. Pp. 1115. \$10.00. The material is taken from the author's *A Lexicon of St. Thomas Aquinas*.

## BOOK ANNOUNCEMENTS

**The Way of the Cross for Sisters.** By Bruno Hagspiel, S.V.D. Divine Word Publications. Pp. 97. Paper. Thirty-four forms of making the Stations.

**The Catholic Booklist, 1960.** Edited by Sister M. Reynoldine, O.P. Catholic Library Association. Pp. 54. Paper \$1.00.

**What Catholic Girls Should Know About Marriage.** By Francis X. Dietz. Fides. Pp. 128. Paper \$.95. A course for Catholic high school girls.

**Teaching the Catholic Catechism. Vol. 2.** By Josef Goldbrunner. Herder and Herder. Pp. 111. Paper \$1.65. The Church and the sacraments.

**The Mass: A Liturgical Commentary. Vol. 2.** By Canon A. Croegaert. Newman. Pp. 311. \$4.75. The Mass of the faithful.

**Morality and the Homosexual.** By Michael J. Buckley. Newman. Pp. 214. \$3.50. A Catholic approach to a moral problem.

**Lamps of Love.** By Louis Colin, C.S.S.R. Translated by Sister M. David, S.N.J.M. Newman. Pp. 247. \$4.00.

**The Battle and Brother Louis.** By Louis Reile, S.M. Newman. Pp. 171. \$3.25. Interesting glimpses of a brother's life in the Society of Mary.

**The Law Given Through Moses: Introduction to the Pentateuch.** By Neil J. McEleney, C.S.P. Paulist Press. Pp. 32. \$.75. A bold, new publishing venture. This is the first of a series which will present in approximately 65, 6 x 9 inch, 96-page booklets, issued monthly—occasionally two a month—a portion of the unabridged Confraternity translation of the Bible text; a commentary by a member of the Catholic Biblical Association, based on the latest results of scientific biblical research; and two self-teaching quizzes, one on the text and one on the commentary. Also available by subscription: \$7.50 a year.

**The Book of Genesis, Part 1.** By Ignatius Hunt, O.S.B. Paulist Press. Pp. 96. \$.75.

**The Book of Genesis, Part 2.** By Ignatius Hunt, O.S.B. Paulist Press. Pp. 96. \$.75.

**The Great and Little One of Prague.** By Ludvik Nemecek. Peter Reilly Co. Pp. 279. \$4.50. The Infant of Prague.

**100 Questions and Answers.** Edited by Theodore J. Vittoria, S.S.P. St. Paul Publications (Derby, N. Y.). Pp. 125. Paper \$.50. On current topics.

**Purgatory and Heaven.** By J. P. Arendzen. Sheed and Ward. Pp. 96. \$.75. Parts reprinted from *What Becomes of the Dead?*

**God and Politics.** By F. J. Sheed. Sheed and Ward. Pp. 96. \$.75. Sections from *Communism and Man*.

**Encounters.** By Daniel Berrigan, S.J. World. Pp. 76. \$3.50. Poems by the author of *Time Without Number* and *The Bride: Essays in the Church*.

## SACRED CONGREGATION OF RITES

# Litany of the Precious Blood

[On February 24, 1960, the Sacred Congregation of Rites issued the Latin text of a new litany to be included in future editions of the *Roman Ritual* immediately after the Litany of the Sacred Heart. The original text may be found in *Acta Apostolicae Sedis*, 52 (1960), 412-13. On March 3, 1960 (*Acta Apostolicae Sedis*, 52 [1960], 420), the Sacred Apostolic Penitentiary granted an indulgence of seven years each time the litany is recited with contrite heart; moreover once a month a plenary indulgence can be gained under the usual conditions provided the litany has been said daily for an entire month.]

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Blood of Christ, only Son of the eternal Father, save us.

Blood of Christ, incarnate Word of God, save us.

Blood of Christ of the new and eternal testament, save us.

Blood of Christ, flowing to the earth during the agony,  
save us.

Blood of Christ, poured out during the scourging, save us.

Blood of Christ, streaming forth during the crowning of  
thorns, save us.

Blood of Christ, shed on the cross, save us.

Blood of Christ, price of our salvation, save us.

Blood of Christ, without which there is no forgiveness,  
save us.

Blood of Christ, purifying drink of souls in the Eucharist,  
save us.

Blood of Christ, river of mercy, save us.

Blood of Christ, conqueror of the devils, save us.

Blood of Christ, courage of the martyrs, save us.

Blood of Christ, strength of confessors, save us.

Blood of Christ, seed of virgins, save us.

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Precious Blood*

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Blood of Christ, strength of those in danger, save us.  
Blood of Christ, solace of the suffering, save us.  
Blood of Christ, consolation in time of grief, save us.  
Blood of Christ, hope of penitents, save us.  
Blood of Christ, comfort of the dying, save us.  
Blood of Christ, peace and sweetness of hearts, save us.  
Blood of Christ, pledge of eternal life, save us.  
Blood of Christ, liberating souls from Purgatory, save us.  
Blood of Christ, worthy of all glory and honor, save us.

Lamb of God, who takes away the sins of the world,  
spare us, O Lord.

Lamb of God, who takes away the sins of the world,  
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,  
have mercy on us.

V. You have redeemed us, O Lord, in Your Blood.

R. And You have made us a kingdom for our God.

Let us pray

Almighty, everlasting God, who made Your only begotten  
Son the Redeemer of the world and who willed to be pro-  
pitiated by His Blood: grant, we beseech You, that we may  
venerate this price of our salvation and be defended on  
earth by Its power from the evils of the present life, so  
that we may thereby enjoy the perpetual reward of  
heaven. Through the same Christ our Lord. Amen.

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**Sacred Congregation  
of Rites**

REVIEW FOR RELIGIOUS



JOSEPH F. GALLEN, S. J.

## The Constitutions

Questions, difficulties, and cases on the constitutions of religious institutes are of frequent occurrence. It seems more practical to retain the question and answer form for this matter than to synthesize it in the abstract form of an article.

### *I. The Obligation to Strive for Perfection*

#### *1. What is the obligation of a religious to strive for perfection?*

All authors admit the existence of such an obligation, but they differ in explaining its source. The first and at least solidly probable opinion is that the obligation of striving for perfection is not distinct from the obligation of observing the two distinctive means of perfection of the religious state, that is, the vows and the laws of the particular institute, which are contained principally in the Rule and constitutions. This obligation is consequently completely identified with the obligation of observing the vows and the laws of the particular institute. Therefore, sin cannot be committed against a special and distinct obligation of striving for perfection. The first argument for this opinion is that the Code of Canon Law nowhere asserts a distinct obligation of striving for perfection. The code at least appears to confirm this opinion and may even be explicitly affirming it, since canon 593 states that all religious are obliged to observe their vows constantly and completely, to order their lives according to their rules and constitutions, *and thus tend to the perfection of their state*. The canon evidently at least appears to identify the obligation of observing the vows, rules, and constitutions with the striving for perfection. The same principle is contained in canon 488, 1°: "A religious institute signifies a society... in which the members, according to the laws proper to the society, take public vows... and so strive after evangelical perfection." This opinion maintains also that one who is obliged to the means of perfection is sufficiently obliged to strive for perfection, and an additional obligation is not to be asserted without necessity. It is likewise a general principle that one fulfills the duties of

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his state of life by satisfying the obligations proper to that state. The final argument is drawn from a comparison with the obligation of attaining eternal salvation. All mankind is obliged to attain eternal salvation, but this is not an obligation distinct from that of obeying the laws to which one is subject. The man who habitually commits or intends to commit serious sins of theft does not also sin against a special obligation of attaining eternal salvation. Geerts, *Revue D'Ascétique et De Mystique*, 2 (1921), 213-47; Auxentius a Rotterdam, *Commentarium Pro Religiosis*, 31 (1952), 250-75; 33 (1954), 77-85; 192-211; 302-11; Creusen, *Religious Men and Women in Church Law*, n. 253; Bastien, *Directoire Canonique*, n. 521; Jombart, *Traité de Droit Canonique*, n. 876, 3°; and others.

The second probable opinion affirms a special obligation from the virtue of religion to strive for perfection, that is, an obligation distinct from that of observing the vows and the laws of the particular institute. The first argument for this opinion is that the religious by profession becomes a member of a public state whose purpose is to strive for perfection. The religious is therefore obliged to strive for the purpose of his state of life. It can be immediately replied that the religious does this by the obligation of observing the vows and the laws of the particular institute, whose observance necessarily leads to perfection. No other obligation is necessary nor proved. The second argument is founded on a tacit promise of the religious in his profession to strive for the purpose of his state. But again the religious fulfills such a promise by the obligation of observing the vows and the laws of the particular institute. The last argument is that one who explicitly promises to observe a definite means [the vows] to an end, implicitly also promises to strive for the end. This may be granted, but it does not prove a special obligation to strive for the end. It even appears to affirm the contrary doctrine, that is, the end or purpose is sufficiently attained by the obligation of observing the means to that end.

We may therefore conclude that the obligation of observing the vows and the laws of the particular institute is clear in itself and in the code; that such observance necessarily leads to perfection; and that a special obligation of striving for perfection is not necessary, is not proved, and consequently does not have to be admitted. The opinion of a distinct obligation is held by Vermeersch, *De Religiosis*, II, (68)-(69); I, nn. 224-27; *Epitome Iuris Canonici*, I, n. 748; *Theologia Moralis*, III, n. 114; Wernz-Vidal, *De Religiosis*, n. 338; Pujol, *De Religiosis Orientalibus*, nn. 342-45; Muzzarelli, *De Congregationibus Iuris Diocesani*, n. 327; and others.

Joseph F. Gallen, S.J.

REVIEW FOR RELIGIOUS

## *II. Meaning and Content of Rule and Constitutions*

### *2. We call the constitutions our holy Rule. Are constitutions and the Rule the same thing?*

The Rule gives only general, primary, fundamental, and concise spiritual and ascetical norms; the constitutions are more detailed, more legal and disciplinary. The Rule is relatively small and incomplete; the constitutions are larger and contain all the particular norms necessary for the religious life. The various Rules originated before the fifteenth century; new constitutions continually arise. The Rule is usually the work of the founder himself; the constitutions have very frequently originated in chapters. The Rule is considered as perpetual, untouchable, immutable, and may be changed only by the Roman Pontiff; this stability is greater than that of the constitutions, even when the latter were approved by the Holy See. The Rule is in fact common to many distinct religious institutes; the constitutions are proper to each institute. To exemplify this fact, even though incompletely, in lay institutes the Rule of St. Augustine is found in nuns of the Sacred Order of Preachers, of Our Lady of Charity of Refuge, of the Blessed Sacrament of Our Lady, of the Visitation, and of the Order of St. Ursula, as also in Dominican congregations of sisters and in the Good Shepherd of Angers Sisters. The Rule of St. Benedict is used by Benedictine nuns and sisters; and the Rule of St. Francis, which is rather a triple Rule, is found in institutes of Franciscan nuns, sisters, and brothers. The Rule of St. Basil is confined almost exclusively to oriental religious. The Rules of St. Basil, St. Augustine, St. Benedict, and St. Francis are called the four great Rules. Other Rules also exist, for example, that of the Carmelite Order, which is observed also by Carmelite nuns and sisters.

Because the Rule was general, incomplete, and so exclusively spiritual, in institutes that arose before the sixteenth century it had to be completed by other norms that clarified and determined the general principles of the Rule, adapted the Rule to the specific purpose of an institute, and completed it by defining the purpose, means, government, offices, and the rights and obligations of the members. These complementary norms were usually called constitutions. Therefore, in institutes that have a Rule, the Rule is the fundamental law, the constitutions are the complementary law. Institutes that arose from the beginning of the sixteenth century ordinarily did not adopt one of the ancient Rules but assembled all their basic laws in one collection, which was generally called constitutions. Therefore, in these institutes and in the more modern sense, constitutions include both the fundamental and complementary law of the institute. However,

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at present in institutes of brothers, nuns, and sisters that have a Rule, the constitutions ordinarily are of exactly the same nature in subject matter as in institutes that follow no Rule.

The sense explained above is that of Rule in the singular. In the plural, rules are not part of the basic law of an institute, as are the Rule and constitutions, but secondary, particular, and detailed norms of conduct, for example, common rules, rules of modesty, of the provincial, of the local superior, of priests, of confessors, of scholastics, of lay brothers, and so forth. Such rules are in use in many of the institutes founded from the beginning of the sixteenth century. They are not found too frequently in lay institutes, whose particular law generally consists of a Rule, if the institute follows one, constitutions, directory, custom book, ordinances of the general chapter, and regulations of higher superiors.

In the Code of Canon Law, the terms rules, rules and constitutions, and constitutions in relation to religious signify the entire particular law of an institute, whether this has its origin in a Rule or constitutions, and no matter what may be the parts or the names by which various parts of this particular law are designated in a given institute.

The *Normae* of 1921 forbade religious congregations to call their constitutions a Rule in the text of the constitutions. They are to be termed constitutions (n. 22 h.). This norm of canonical usage does not forbid such expressions as "our holy Rule" in other usage nor in conversation. Even moral and canonical authors are still accustomed to explain the obligation and other matters appertaining to constitutions under the general heading of the obligation of the Rule. Maroto, *Regulae et Particulares Constitutiones Singularum Religionum*, nn. 1-97; Larraona, *Commentarium Pro Religiosis*, 4 (1923), 134-39; Ravasi, *De Regulis et Constitutionibus Religiosorum*, 8-14.

**3. I have noticed that religious universally speak of their constitutions, or of their holy Rule, as if all the articles of the constitutions had the same force. Is this true?**

Constitutions are in fact composed of several different species of laws.

\* 1. *Laws of God.* These, for example, the prohibition of stealing or of lying, whether natural or revealed, oblige immediately under sin, mortal or venial, according to the particular law. There are very few such laws in constitutions.

\* 2. *Laws that determine the matter of the vows.* These are also few in number, since they are ordinarily confined to the articles that give the definition of each vow. Such laws evidently oblige in the same way as the vow, because they define the matter of the particular vow. A particular

article may also contain a precept in virtue of the vow of obedience, but such articles are not found in the constitutions of lay institutes.

3. *Laws of the Church, especially those appertaining to religious.* A very great number of these are found in all constitutions. They oblige immediately under sin, mortal or venial, according to the law. However, practically none of these laws immediately affect the daily lives of religious.

4. *Particular laws of the institute.* These are divided into exhortations or counsels, legal, merely disciplinary, and spiritual articles.

(a) *Exhortations or counsels.* It is not repugnant that some articles of the constitutions be mere exhortations or counsels, such as those on the practice of virtue to an exalted degree, for example, charity, humility, obedience, mortification, and so forth. Of this nature are articles that demand a perfect love of God and complete detachment from self-love in all actions, the acceptance and desire only of what our Lord accepted and desired, complete conformity of judgment in all obedience, and the more perfect abnegation and mortification of oneself in every act. If understood in the particular institute as counsels, they produce no obligation; if understood as preceptive, they are violated only by a habitual neglect to cultivate such virtues.

(b) *Legal articles.* Some of these are on government and the organization of the institute, for example, the following matters established by the law of the constitutions: the members of the general and provincial chapters; the substitutes for such members; the system of electing delegates; the possession of active and passive voice; the number required for a valid session of a chapter and council; the number of votes required for a valid election; the right of making proposals to the general chapter; the qualities required for offices, for example, for superiors, councilors, secretaries, and treasurers; the term of office and immediate reelection or reappointment of superiors and officials; the incompatibility of offices; matters that require the consent or advice of councils; matters that demand a secret vote of a council; the number of councilors; appointments to be made in a full council; substitutes for councilors; the prescribed residence of officials, for example, of general and provincial councilors; the manner of replacing a general official; the frequency of canonical visitations by higher superiors; determination of higher superior competent for admission to the postulancy, noviceship, and professions, reception of professions, for the erection and transfer of a novitiate, and for the erec-

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tion and suppression of houses; and reports and accounts of administration of various superiors and officials.

Some articles of this class prescribed by the law of the constitutions are concerned with formation and religious profession, for example: entrance impediments; entrance testimonials; a postulancy longer than six months; a noviceship longer than a year; temporary profession longer than three years; manner of beginning the noviceship; formula and rite of profession; place of religious profession, except the first; limitations on acquisition and ownership of personal property; limitations on disposition of use and usufruct of personal property; and the giving of a copy of the constitutions to each novice.

(c) *Merely disciplinary articles.* In general, such articles refer to the order and regularity of common life, the religious exercises, the work, and domestic and community duties of the religious, for example: reporting of presumed permissions; reception of visitors; going out of the house; going out alone; permission for and inspection of correspondence; reception of visitors; visiting of externs; silence; reading at table; suffrages for the dead; interviews prescribed with superiors and masters; the spiritual duties, for example, daily Mass; recitation and choral recitation of the Little Office or the Short Breviary; prescribed visits to the Blessed Sacrament; meditation and its preparation; rosary; examen; spiritual reading; weekly confession; public devotional renewal of vows; retreats; monthly recollection; and the chapter of faults.

(d) *Spiritual articles.* The constitutions contain many spiritual articles, which enjoin the practice of various virtues, especially of those more distinctive of the religious life.

### III. Obligation of the Constitutions

4. *What is the obligation of constitutions which state merely that they do not of themselves bind directly, or immediately, under pain of sin and of those that add the phrase, "but under the penalty imposed for their violation?"*

\* Authors usually treat this matter under the heading of  
\* the obligation of the rule; but they understand rule here  
\* to include not only the Rule properly so called, for example, the Rule of St. Augustine, St. Benedict, and St. Francis, but also the constitutions; and they quite commonly include also the legitimate customs, ordinances of the general and provincial chapters, if the latter possesses such authority, and the regulations of higher superiors.



We are following the same complete sense in answering this question.

The question of the obligation of the particular law of an institute is confined to the articles described in n. 4(b), (c), and (d) of the preceding question, since the obligation of the other articles contained in the constitutions was stated in this same question. Constitutions have the moral obligation that the legislator imposed. This can be immediately under sin. In some of the older orders, there are prescriptions of the Rule or constitutions that oblige immediately under mortal or venial sin. A prescription of the constitutions of any clerical exempt institute to which a canonical penalty is attached necessarily obliges immediately under mortal sin, because such a punishment presupposes an objective and subjective mortal sin (cc. 2218, §2; 2242, §1). In several older orders, congregations, and lay institutes in general, the obligation of the constitutions is phrased as in the present question and more commonly in the first manner.

All authors admit that the constitutions effect a real obligation. No Rule or constitutions consist entirely of counsels and exhortations. The essential effect of law is to produce an obligation. The common opinion has been and is that such constitutions are merely penal laws. The enactment of a law requires the power of jurisdiction. This authority is possessed by the general chapters of clerical exempt religious (c. 501 §1); and the constitutions of other institutes become laws by the approbation or confirmation of the Holy See or local ordinaries, in the case of diocesan congregations. Some authors, ancient and modern, have denied that the Rule and constitutions are laws; but this does not imply that they deny also an obligation to observe the Rule and constitutions.

That which is commanded or forbidden by the articles of such constitutions is not enjoined immediately under sin, for example, the violation of silence is not in itself a sin. There is no dispute on this point, because these constitutions expressly exclude such an obligation. The legislator of these laws or statutes is not indifferent to the observance of his laws. He wills the observance of the law. An obligation immediately under sin is not necessary to secure the observance of the constitutions from religious, and a legislator should not impose an obligation greater than is necessary for observance and for the common good. Religious are certainly subjects more prone to observance than to violation of law. Another way of stating the same argument is that sins are not to be multiplied without necessity. An obligation immediately under sin would also cause unnecessary anxieties of conscience. Since religious profession is a free and spontaneous consecration of oneself to Christ, it is becoming also that the living of this

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consecration should not be lacking in these same notes of freedom, spontaneity, and generosity. A religious who violates his constitutions under the rationalization that they do not oblige under sin overturns the very reasons for which his constitutions exclude such an obligation, as is evident from the reasons listed above. He has a disposition exactly contrary to that presumed by his constitutions. If religious were commonly of this disposition, the only reasonable norm of a legislator would be to make the constitutions oblige immediately under sin.

All authors admit that the violation of such constitutions is in itself a positive imperfection. This is defined as the omission of a good that is not commanded under sin but in the concrete circumstances is known certainly to be a greater good for the person concerned, either from the clear interior inspiration of the Holy Spirit, the certain judgment of reason, or the declaration of legitimate authority given through oral directives or such a medium as the constitutions of religious. A dispute exists among theologians as to whether a positive imperfection is a sin in itself, but the more common opinion denies that it is a sin. The effect of such an imperfection is the lessening of worthiness for more intense and more efficacious graces from God.

The dispute as to whether a positive imperfection is a sin in itself is of little practical import, since all authors declare, particularly of a violation of constitutions, that such an act is rarely lacking in at least some venial malice, either from the effects or the motive of such a rejection of a greater good. Sinfulness from the effects is verified when the violation causes scandal, a relaxation of religious discipline, or other harm. The sinful motive can be anger, impatience, pride, vanity, sloth, sensuality, and so forth. A religious penitent may therefore accuse himself of violations of the constitutions in confession both for better guidance and because these violations rarely lack at least some venial sinfulness.

All theologians and canonists also agree that a subject is obliged under sin to accept and perform a punishment, or penance, imposed by a superior for a violation of the constitutions. Some hold that this obligation arises wholly or at least partially from the constitutions themselves; others maintain that the obligation has its source purely in the precept of the superior imposing the punishment. There is little practical difference, if any, in these two theories. In the latter doctrine, the punishment will not oblige immediately under sin unless it is expressly so imposed by a precept of a superior. However, in practice this is true also in the first opinion. It would be contrary to the spirit of such constitutions if all punishments, even when very slight, were considered as imposed immediately under

sin. Therefore, also in the first opinion, the punishment will not oblige immediately under sin unless it is so imposed, explicitly or implicitly, by the precept of a superior.

"Therefore, let all members of the states of striving for evangelical perfection remember, and frequently recall before God, that it is not enough for the fulfillment of the obligations of their profession to avoid grave sins or, with the help of God, even venial sins; nor is it enough to carry out only materially the commands of their superiors, or to observe the vows or bonds binding in conscience, or even to observe their own constitutions according to which, as the Church herself commands in the sacred canons, 'each and every religious, superiors as well as subjects, ought . . . to order his life and thus strive after the perfection of his state.' They should accomplish all these things with a whole-hearted intention and a burning love, not only out of necessity, 'but also for conscience's sake.' In order to be capable of ascending the summits of sanctity, and of being living fountains of Christian charity for all, they must be impelled by the most ardent love for God and their neighbor and adorned with every virtue." Pius XII, *Apostolic Constitution, Sedes Sapientiae*, n. 24.

**5. Don't the constitutions of lay congregations approved by the Holy See state that subjects are obliged from the virtue of obedience to observe the constitutions and prescriptions of superiors, that is, over and above those contained in a precept in virtue of the vow? Doesn't "to oblige" mean an obligation immediately under sin?**

It is the practice of the Holy See to include such an article in the constitutions. The article quoted in the question is taken verbatim from the *Normae of 1901*, n. 134; *Statuta a Sororibus Externis Monasteriorum Monialium Cuiusque Ordinis Servanda*, n. 60; and the *Normae pro Constitutionibus Congregationum Iuris Dioecesiani a S. Congregatione de Propaganda Fide Dependendum*, n. 69. However, it is not the intention of the Holy See in this article to affirm any obligation over and above what these other prescriptions of superiors and the constitutions have in themselves. All of these documents, successively in nn. 320, 126, and 193, also state explicitly that the constitutions do not oblige immediately under sin.

**6. Do the constitutions oblige in virtue of the vow of obedience?**

It is possible to find older orders of religious in which prescriptions of the Rule or constitutions binding immediately under sin oblige in virtue of the vow. This is evidently possible, because obedience is vowed according to the constitutions and such is the sense of the vow of obedience in these orders. It is equally evident that institutes

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in which the constitutions do not in general bind immediately under sin may place some precepts in virtue of the vow in their constitutions. This is actually done, and such specific precepts obviously oblige in virtue of the vow of obedience.

Outside of such precepts, constitutions that do not bind immediately under sin do not and cannot oblige in virtue of the vow of obedience. They do not, because the sense of the vow in such institutes is that the constitutions can be made the matter of a precept of the vow by a competent superior but are not in themselves a precept in virtue of the vow. They cannot of themselves oblige in virtue of the vow, because the vow obliges immediately under sin and the prescriptions of these constitutions do not so oblige.

**7. *Precisely what sin is committed by a sinful violation of constitutions that do not oblige immediately under sin?***

The sinfulness in such a violation is from the subjective motive or the circumstances or both. Therefore, the precise sin is that of the motive or the circumstances. For example, if such constitutions are violated from pride, the sin is pride; if the circumstances of the violation are such as to cause scandal, the sin is against charity. It is evident that both malices can be found in the one act. If the constitutions obliged immediately under sin, the primary malice would be from the object. For example, the violation of such a law of fast would be against the virtue of temperance. This sinfulness is not verified in the constitutions in question, because they do not oblige immediately under sin.

**8. *What do our constitutions mean when they state that a sin is committed by violating the constitutions from contempt?***

It is evident that a sin is committed whenever the constitutions are violated from a sinful motive. Formal contempt is the despising of a superior, a law, or a counsel as such. It is therefore the contemning or despising of authority. This is a mortal sin, because to despise authority is to despise God, from whom all authority proceeds. Formal contempt is rarely found in the faithful and less frequently in religious. The contempt stated in the constitutions is formal contempt. Despite its rare occurrence, constitutions almost universally specify contempt as a sinful motive. It seems to me that it would be more realistic and practical to state that a religious sins whenever he violates the constitutions through a sinful motive. This is particularly true of constitutions which word the pertinent article as if contempt were the only sinful motive. Cf. *Normae of 1901*, n. 320; *Statuta a Sororibus Externis Monasteriorum*

*Monialium Cuiusque Ordinis Servanda*, n. 126; *Normae pro Constitutionibus Congregationum Iuris Dioecessani a S. C. de Propaganda Fide Dependendum*, n. 193.

Material contempt is the despal of the person or a superior or of the matter of a law or counsel, for example, if a religious despises a legislator or superior as ignorant, imprudent, rigid, malicious, uncultured, obstinate, or a law as unsuitable, antiquated, ridiculous and because of such a motive violates the constitutions. This is ordinarily a venial sin. The sin will be mortal if such a motive leads to a serious violation of the vows, the serious harm of the institute, grave scandal, or to the proximate occasion of grave sin.

**9. According to your explanation of the obligation of constitutions, a superior may by his precept impose immediately under sin a punishment or penance for a violation. The only precepts immediately under sin of which our constitutions speak are those in virtue of the vow of obedience.**

Is it true that the constitutions of lay institutes ordinarily mention explicitly only precepts in virtue of the vow of obedience, which are usually also called formal precepts. A superior may impose a penance for such a violation by a precept in virtue of the vow, since a penance for a violation, as something necessary or very useful for the observance of the constitutions, is indirectly or implicitly contained in the constitutions. However, the constant practice of the Holy See in approving the constitutions of lay institutes forbids a superior to give a command in virtue of the vow except in grave matter. Other institutes should take this practice as a directive norm. Therefore, in practice a precept imposing a penance for a violation in virtue of the vow may be given only when the matter is grave. Even when such matter is verified, it is not the practice of religious institutes to impose the penance always in virtue of the vow.

All religious superiors, clerical or lay, possess authority in virtue of their office (cc. 501, §1; 502). This authority includes the power to impose an obligation immediately under sin, mortal or venial; and superiors are not obliged to impose such an obligation in virtue of the vow of obedience. The understanding of the constitutions is that a superior may impose a penance immediately under sin for a violation. The constitutions do not demand that such a penance be imposed in virtue of the vow. It is therefore evident that precepts immediately under sin can and do exist in the religious life that are not imposed in virtue of the vow of obedience. A superior is obliged to make it clear, explicitly or implicitly, that he is imposing a strict precept, that is, one imposing an obligation immediately

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under sin. In light matter, he may impose an obligation only under venial sin; in grave matter, he may impose the obligation under mortal or venial sin.

Religious superiors are not to be unmindful of the admonitions of the Council of Trent expressed in canon 2214, §2: "Let bishops and other ordinaries bear in mind that they are shepherds and not oppressors and that they ought so to preside over those subject to them as not to lord it over them, but to love them as children and brethren and to strive by exhortation and admonition to deter them from what is unlawful, that they may not be obliged, should they transgress, to coerce them by due punishments. In regard to those, however, who should happen to sin through frailty, that command of the Apostle is to be observed, that they reprove, entreat, rebuke them in all kindness and patience, since benevolence toward those to be corrected often effects more than severity, exhortation more than threat, and charity more than force. But if on account of the gravity of the offense there is need of the rod, then is rigor to be tempered with gentleness, judgment with mercy, and severity with clemency, that discipline, so salutary and necessary for the people, may be preserved without harshness and they who are chastised may be corrected, or, if they are unwilling to repent, that others may by the wholesome example of their punishment be deterred from vices." Schroeder, *Council of Trent*, 81.

**10. To what observance does the obligation of the constitutions extend?**

The obligation of the constitutions, as is true also of the vow of obedience, does not certainly extend beyond the external performance of what is commanded by the constitutions. However, we are to beware here also of the danger of saving the law and losing our souls. A religious who restricts himself to the field of strict obligation has, in a certain sense, put himself outside the religious state, which is essentially a life of supererogation, counsel, and generosity. A merely external and legalistic observance is contrary to the purpose of the religious life. The religious therefore should strive constantly to purify and elevate the interior motives of his observance. In the same way, he is to endeavor to attain an ever more perfect external fulfillment of the law. He cannot be content with the legalistic external observance of the mere demands of the law. The religious life should be the state of the spiritually magnanimous, not of spiritual misers. The vows are the primary, the constitutions the secondary, of the distinctive means of striving for sanctity in the religious life. As in the vows, so in the constitutions, the essential source of



sanctification is in the interior acts of the mind and the will. Mere externalism is foreign to the religious life, so also is a supposed interior life without external observance. Anyone who has the proper interior spirit cannot be deficient in external observance. "Submission to the observances of the rule must not degenerate into a stifling formalism. The religious cannot be content in an external observance devoid of care for the interior spirit. If the interior dispositions are lacking, the rigid practice of observances and usages does not conduce to union with God." Reverend I. Van Houtryve, O.S.B., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 458; "There is also a danger, especially in superiors and superioresses, of legalism, which is a source of no small harm to the formation of subjects. By legalism we mean the acquired propensity merely or principally to the material and literal observance of positive laws and the proportionate omission of true morality, which consists in sincere love of God and the neighbor." Reverend R. Carpentier, S.J., *ibid.*, II, 548. "There is danger of a certain formalism in proposing the religious life to subjects when external regularity is so intensively and vehemently urged that explicit formation to supernatural virtues is almost omitted." Reverend R. Carpentier, S.J., *ibid.*; "It seems particularly that in the study of moral theology and canon law a sufficient distinction is not made between the viewpoint of simple morality, sin and no sin, and that of Christian perfection. The norm of life of the religious is not merely the sinless, but the more perfect." Reverend Benjamin of the Most Holy Trinity, O.C.D., *ibid.*, II, 195; "The interior life is essentially the union or habitual occupation of the soul with God, so that it thinks, speaks, and acts constantly in the spirit of God, that is, it is guided and impelled in its every movement by the spirit and love of God." Reverend A. Gennaro, S.D.B., *ibid.*, II, 62; "All realize that automatism and formalism are fatal to any religious life and that legalism, or the mere satisfying of the wording of the law, can quiet the conscience but is the source of sterility and pharisaism, the negation of evangelical sanctity." Reverend L. Veuthey, O.F.M. Conv., *ibid.*, II, 229.

His Holiness, Pius XII, reaffirmed the warning of these authors: "It is clear, in the first place, that a sincere devotion to the religious life excludes all legalism, that is, the temptation to be bound by the letter of the law, without fully accepting its spirit. Such an attitude would be unworthy of those who bear the title of spouse of Christ and who wish to serve Him with a disinterested love." *Allocation to Cloistered Contemplatives*, REVIEW FOR RELIGIOUS, 18 (1959), 71.

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**11. Aren't there any cases in which a violation of the constitutions is not a sin?**

A religious does not sin when he has a reasonable motive and no culpable effects arise from not observing the constitutions. Authors commonly give as an example of a reasonable motive the breaking of silence in order to console a fellow religious in sadness. One author adds that such acts, though good and not sinful, will frequently be less perfect than the observance of the constitutions. A religious also does not sin when he is excused or dispensed from the observance of an article of the constitutions. The individual transgressions of articles of frequent application will often not be sinful because of the lack of advertence, but the habitual will of persisting in or of not correcting such violations will be sinful. Cf. Genicot-Salsmans, *Institutiones Theologiae Moralis*, II, n. 796; Regatillo-Zalba, *Tractatus de Statibus Particularibus*, n. 212.

**12. Does a religious obtain the merit of the virtue of obedience and of the vow of obedience by observing the constitutions?**

A religious who observes his constitutions because they are commanded obtains the merit of the special virtue of obedience. If he observes them because of another good motive, he obtains the merit of the virtue under which this motive falls. Therefore, a religious obtains the merit of the vow of obedience, that is, of the virtue of religion, when the motive of his observance of the constitutions is the vow. The presumption is that the motive of the subjection of a religious to any type of will of his superiors is his vow of obedience. Therefore, in all subjection, unless he positively excludes this motive, he acquires the merit of the vow of obedience. The Holy See has approved constitutions that contain an article of the following type: "The sister can always have the new bond or virtue of religion as the motive or end of any act of obedience. In fact such a will must be presumed to be implicitly contained in the act of religious profession. Accordingly, the special efficacy of the vow of obedience, or merit of the virtue of religion, extends not only to actions obligatory on the sister by a formal precept in virtue of the vow but also to the ordinary commands and to every action in conformity with the constitutions that the religious perform with the motive of obedience." *Constitutions of the Pious Society of the Daughters of St. Paul*, n. 131, 4; Cf. Choupin, *Nature et Obligations de l'État Religieux*, 481.

**13. What is my obligation as a superior to correct violations of the constitutions?**

All superiors have a grave obligation in conscience to maintain observance of the constitutions. A superior may

consequently sin mortally by the neglect of correction, for example, of frequent violations, even though not serious in themselves, that will cause a serious relaxation of religious discipline, or of violations that gravely compromise the good name of the institute. The obligation admits lightness of matter, for example, the failure to take appropriate action against isolated violations that create no danger of a serious relaxation of the religious life. The obligation of correction is often stated in the constitutions, for example, that superiors are bound to admonish and correct subjects who violate the constitutions, especially when the violations are frequent or serious.

It is evident that the superior should be prudent. He will often appear not to see violations. Counsel, advice, direction, persuasion, correction, and reprimand are to be employed more frequently than the imposition of a penance; and patience will sometimes accomplish more than an immediate correction. These counsels of prudence have always been given. Superiors have rarely failed to observe them, and one may be permitted the suspicion that they have been observed too well. Harshness is not desirable in a superior; neither is softness, sloth, nor cowardice. The prime requisite of a superior is not that he is a man who will never bother anyone. Such a man is a bother only to the observant and to the sanctity of the religious life. Nice people are not always competent people. Niceness is in some cases a product of weakness. All realize that a superior must be prudent; but the norms of prudence vary according to the circumstances, for example, patience is considered an attribute of prudence, but what religious does not know of abuses whose existence is due to failure to correct the original violations? "Although your rules, by the wise decision of your founder, do not bind their subjects under sin, nevertheless superiors are bound to foster their observance; and they are not free from guilt if they permit a general neglect of regular discipline." Pius XII, *Allocution to the Thirtieth General Congregation of the Society of Jesus*, September 10, 1957.

#### IV. Excuse, Permission, Dispensation

**14. My superioress told me that I was excused from hearing Mass because of sickness. I told this to a priest, and he replied that it was impossible for a superior who is not a cleric to have the power of dispensing from a law of the Church. Which of the two is right?**

Both. An excuse is not a dispensation (cf. Question 17). An excuse from the observance of a law means that the obligation simply ceases to exist for a subject of the law. No one may place an action that is intrinsically evil, for example, blasphemy, idolatry, denial of the faith, hatred

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of God, and so forth. The obligation of other laws generally ceases when an accidental but special difficulty, disproportionate to the observance of the law, is connected with its observance, for example, it is impossible for a person in a weak and dying condition to attend Sunday Mass; a teacher is excused from the law of fast if its observance causes quite a lessening of his efficiency. In an excuse, the obligation of the law simply ceases to exist of itself; there is no need of a relaxing of the obligation (dispensation) or of a declaration by an ecclesiastical authority or a superior. Since a judgment has to be made between the difficulty and the matter and importance of the law, it would often be prudent to consult a book or a competent person. This is the sense of constitutions which state that a superioress may declare a subject excused from the observance of the constitutions and even of an ecclesiastical law, for example, from Sunday Mass and ecclesiastical fast. Cf. REVIEW FOR RELIGIOUS, 1 (1942), 42-46.

**15. What is the difference between a permission with regard to our constitutions and a dispensation from them?**

Some laws do not forbid an act absolutely but only when it is done without the permission of a competent superior. For example, canon 806 forbids bination without the permission of the local ordinary; canon 1108, §3, prohibits the solemn nuptial blessing during Advent and Lent without the same permission; the reading of forbidden books is forbidden by canon 1398, §1, without proper permission; and clerics and professed religious are forbidden by canon 139, §3, to undertake the administration of property belonging to lay persons without the permission of their own ordinary. The constitutions usually forbid the reception of visitors, visiting of externs, consultation of a doctor, going out of the house, sending out letters, and absence from common exercises without the permission of the superior.

The permission makes the act licit, and the law is observed. Permission does not remove the obligation and free from the observance of the law, as is done in a dispensation. A permission is granted for lesser reasons than a dispensation. It may also be presumed, unless formal and express permission is demanded by a particular law. A dispensation may not be presumed, because the obligation of a law ceases by a dispensation only through the actual exercise of the dispensing power. A dispensation from an ecclesiastical law can be granted only by one possessing the power of jurisdiction; a permission may be given by one who possesses only dominative power.

A presumed dispensation is admitted in matters of lesser legal moment than those ordinarily contained in laws, as is true of many spiritual duties that the constitutions

command absolutely, for example, visits to the Blessed Sacrament, meditation and its preparation, rosary, examen, and spiritual reading. The proportionate reason for a presumed dispensation in such cases will usually constitute an excuse from the obligation (cf. Question 14).

A dispensation may also be presumed from an obligation imposed by dominative power, for example, by the ordinances of the general chapters of lay institutes and the ordinances and regulations of religious superiors. The relation in such cases is not that of a subject to a law but of his will to that of the superior. In a presumed dispensation, subjection to the habitual will of the superior is preserved, since a dispensation may not be presumed unless it is at least solidly probable that the superior would grant it, if asked. It is presupposed that there exists an impossibility or difficulty, according to the importance of the matter, of approaching the superior for his express dispensation. Cr. Rodrigo, *Tractatus de Legibus*, n. 448; Ledwolorz, *Antonianum*, 13 (1938), 35; REVIEW FOR RELIGIOUS, 1 (1942), 196-205.

**16. If a dispensation can be given only in virtue of the power of jurisdiction, how can a lay religious superior of brothers, nuns, or sisters ever dispense?**

Jurisdiction is the authority to rule a perfect society; dominative power that of ruling an imperfect society. In virtue of canon 118, only clerics are capable of possessing the power of orders and of ecclesiastical jurisdiction. Therefore, no brother, nun, or sister superior possesses ecclesiastical jurisdiction.

The obligation of an ecclesiastical law arises from the power of jurisdiction. Consequently, the power of jurisdiction is necessary in one granting a dispensation, because this is the liberation from an obligation of ecclesiastical law.

The power of jurisdiction is not necessary to dispense from the obligation imposed by dominative power, for example, from the ordinances of chapters in lay institutes and from the ordinances and regulations of religious superiors. Since the obligation in such cases arises from dominative power, it can be made to cease by the same power.

Both the common doctrine in the Church and the constitutions themselves give lay superiors the power of dispensing the Rule and constitutions. There is no doubt therefore that they can dispense and that this act has the same effect as if it were granted by one possessing jurisdiction. It may be granted for reasons of no greater import and it equally frees from the obligation of the Rule or constitutions. The problem is the explanation of the nature of this act of lay superiors. There is no difficulty in clerical

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institutes. In clerical exempt institutes, the superiors possess jurisdiction according to the code and the particular constitutions (c. 501, §1); in clerical non-exempt institutes, the superiors can be given jurisdiction.

For those who hold that the Rule and constitutions are not ecclesiastical laws but laws of the particular institute (Creusen, *Revue des Communautés Religieuses*, 2[1926], 173) or not laws at all (Ravisi, *De Regulis et Constitutionibus Religiosorum*, 109), the solution is easy. Dominative power suffices for a dispensation in either opinion, because jurisdiction is necessary only for a dispensation from an ecclesiastical law.

The far more common opinion is that the Rule and constitutions are ecclesiastical laws. In clerical exempt institutes, the chapters possess jurisdiction according to the norms of the code and of the constitutions (c. 501, §1). These chapters may therefore enact laws. In other institutes, the Rule and constitutions become laws by the approbation or confirmation of the Holy See in the case of pontifical institutes, by that of the local ordinary in the case of diocesan institutes. In the former case, the Rule and constitutions are in fact treated as pontifical laws; in the latter, as diocesan laws (cf. Ravisi, *ibid.*, 44-51). The nature of a dispensation of a lay superior is a real difficulty for this more common opinion.

Various unsatisfactory theories have been proposed to solve this difficulty, for example, that the dispensation of a lay superior is a mere declaration that the subject is excused; that his act is a relaxation or exemption, not a dispensation; that the laws from which he dispenses are implicitly conditional and therefore his act is a permission, not a dispensation; or he is giving a private interpretation that the law does not extend to a particular case; or such a superior merely declares that a just reason exists but the dispensation is given by the Holy See in a pontifical institute, by the local ordinary in a diocesan institute (Van Hove, *De Privilegiis, De Dispensationibus*, n. 426; Michiels, *Normae Generales Iuris Canonici*, II, 725-26; Ferreres-Mondria, *Compendium Theologiae Moralis*, II, n. 168).

All of these theories are contrary to the clear wording of constitutions approved by the Holy See. These constantly grant lay superiors the power of dispensing and use the term "dispense," not to relax or exempt. Furthermore, what would be the distinction between a relaxation or exemption from an obligation in a particular case and a dispensation? These same constitutions also distinguish clearly, at least implicitly, between an excuse, an interpretation, and a dispensation; between absolute and conditional laws; and between a dispensation granted by a superior and one given by external authority.



Therefore, it is certain that lay superiors have the power of dispensing from the Rule and constitutions, but we have no satisfactory explanation of the nature of this act in the supposition that the Rule and constitutions are ecclesiastical laws. The source of the difficulty is that a dispensation from an ecclesiastical law demands the power of jurisdiction and these superiors possess only dominative power.

### **17. What is a dispensation?**

A dispensation is the liberation from the obligation of a law in a special case. It can be granted only by a competent authority and only for a proportionate reason. The act of the competent authority frees from the obligation. The case is special because the law remains; a dispensation is not the abrogation of a law. Since a dispensation is the authoritative liberation from the obligation of a law, it may be given only by the legislator, his successor or superior, or one to whom any of the preceding has granted such authority (c. 80). The reason or reasons should be proportionate to the gravity of the law in question. They evidently need not be as serious as those required for an excuse, but they should at least be such as to make the observance of the law more than ordinarily difficult or onerous or such that they render the observance of the law obstructive of a greater good. A dispensation may be licitly asked or given in a doubt about the sufficiency of a reason (c. 84, §2) and, with at least safe probability, also in a doubt about the existence of a sufficient reason (cf. Michiels, *Normae Generales Iuris Canonici*, II, 754).

### **18. When we request a dispensation from the Holy See, the Apostolic Delegate, or a local ordinary, are we merely to request the dispensation or must we also give reasons?**

It is evident from the definition and explanation of a dispensation, given in the preceding answer, that a dispensation is granted not because it is requested but because of the reasons for which it is requested. Any petition for any dispensation should also contain truthfully, accurately, clearly, and as briefly as possible all the reasons that actually exist for asking and granting the dispensation.

Canon 583 forbids a religious of simple vows of a congregation to give away his property during his lifetime. Only the Holy See can dispense from this law of the code. A petition for a dispensation is not to state merely that the religious wishes to give away his property. Explicitly this is merely another way of stating that the religious does not wish to observe the law. He may petition the dispensation and it may be granted only for sufficient rea-

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sons. Therefore, all relevant facts and his precise petition should be stated, that is, the number of years he has been professed, the value of all the property he possesses, whether he wishes to give away all or part of it, and the value of such a part. The reasons must then be given, for example, he wishes to give this determined sum or all his property to his father and mother because they are in need, or to his institute to help pay its large debts, or to assist in the erection of a new chapel, and so forth. If the institute requests a dispensation from the canonical age of thirty-five years prescribed for the novice master (c. 559, §1), the relevant fact of the age of the religious for whom the dispensation is intended should be given. The reasons are then to be stated, for example, that he is the only competent or the most competent religious for this office. The failure to give the relevant facts, to state the petition accurately, and to include the reasons causes unnecessary work and delay in the chancery or on the part of one who is forwarding the petition.

**19. Is a dispensation given without a sufficient reason merely illicit or is it also invalid?**

At least one sufficient reason, that is, at least probably sufficient or a probably existing sufficient reason (cf. Question 17), must for liceity be verified at the time the dispensation is granted, even when it is given by the legislator, his successor, or superior (c. 84). Otherwise, the one dispensing would unreasonably free a subject from an obligation whose observance would tend to the common good. A law or statute is enacted for the common good.

A dispensation from an ecclesiastical law given by an inferior (not by the legislator, his successor, or superior) without such a sufficient reason is both illicit and invalid, because an inferior is not granted the power of dispensing except when this sufficient reason exists (c. 84, §1). Religious superiors are inferiors in this matter, not legislators.

The principles given above apply to ecclesiastical laws. According to the far more common opinion, the Rule and constitutions are ecclesiastical laws (cf. Question 16); and the same principle of invalidity would therefore apply to their dispensation. However, it is a solidly probable opinion that the Rule and constitutions are not ecclesiastical laws. A dispensation from them without a sufficient reason will always be illicit, from the argument given above; but it does not seem certain that we must apply the principle of invalidity, established for ecclesiastical laws, to enactments that are not certainly ecclesiastical laws. Therefore, it is safely probable that a dispensation from the Rule or constitutions without a sufficient reason is valid. Ravisi,

*De Regulis et Constitutionibus Religiosorum*, 116; Creusen, *Revue des Communautés Religieuses*, 2 (1926), 177.

**20. What power of dispensing from the Rule and constitutions is possessed by lay religious superiors of brothers, nuns, and sisters?**

It is evident that no religious superior may dispense his subjects from the substance of the vows, for example, free him of the obligation of the vow of poverty or obedience. This would at least temporarily and morally put the subject outside the religious state, for which the vows of poverty, chastity, and obedience are essential (cc. 487-488, 1°). Nor may a superior dispense from a vow proper to the institute, unless such a faculty is expressly granted in the constitutions. Some of these vows are of such import as to exclude a dispensation; others are not.

The general principle is that superiors possess only the power of dispensing that is expressly granted them by the constitutions. The common doctrine of authors and the practice of the Holy See in approving constitutions exclude the power of dispensing in articles that concern the government and organization of the institute and the substance of the vows. These are in fact the matters listed in Question 3 under legal articles, that is, on government, organization, formation, and religious profession. However, the constitutions may grant authority to dispense from some of these, as is generally done for merely prohibiting impediments to the noviceship prescribed by the particular law of the institute. Some of these are also not of such moment as to be excluded from the power of dispensing possessed by superiors, for example, the reports of various superiors and officials, entrance testimonials of particular law, the manner of beginning the noviceship prescribed by particular law, and the giving of a copy of the constitutions to each novice.

Proper and efficient government demands some power of dispensing in superiors. Therefore, the common doctrine of authors and the practice of the Holy See in approving constitutions grant to all superiors the right of dispensing in merely disciplinary articles, temporarily, and at least in favor of individuals. This power is accordingly possessed by all religious superiors, even when it is not expressly stated in the constitutions. The constitutions may limit such a power. The merely disciplinary articles were stated in Question 3. The dispensation is to be granted for a limited time, but it may be renewed on its expiration. This power extends at least to all individuals of the institute who are subjects of the superior, that is, all attached to or present in his province or house. The constitutions or, more likely, the usage of a lay institute may

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limit a superior's power of dispensing with regard to one of his subjects who is temporarily outside his own province or house and concerning one, otherwise not a subject, who is temporarily residing in the province or house of the superior. Cf. *Normae* of 1901, nn. 266, 316; *Statuta a Sororibus Externis Monasteriorum Monialium Cuiusque Ordinis Servanda*, n. 127; *Normae pro Constitutionibus Congregationum Iuris Dioecesani a S. Congregatione de Propaganda Fide Dependendum*, nn. 162, 182.

**21. When the common doctrine in the Church and the practice of the Holy See in approving constitutions state that religious superiors may dispense from the merely disciplinary articles of the Rule and constitutions, does this faculty extend also to the merely disciplinary ordinances of the general chapter?**

Yes. The ordinances of a chapter are understood as included in the Rule and constitutions in this matter (cf. Question 4).

**22. Our constitutions state that the superior may dispense "in particular cases." Is this power restricted to dispensing individual subjects or may entire houses, provinces, and the institute itself be dispensed in virtue of a faculty so worded?**

It is conceivable that these constitutions explicitly exclude any dispensation except that of individuals by stating that the superior may dispense *individual* religious subject to him in particular cases. If so, only individuals may be dispensed, except in the case given in Question 23. The meaning of "in particular (or special) cases" is then merely that the dispensation may be given to individuals for as long as the sufficient reason of the dispensation exists.

The constitutions do not explicitly restrict the dispensing power to individuals when they state that the superior may dispense the religious subject to them in particular or special cases or simply that the superiors may dispense in particular or special cases. In virtue of such formulas, a superior may dispense both individuals and, with safe probability, also houses, provinces, or the institute for a sufficiently general reason and for as long as this reason exists. The particular or special character of a dispensation is verified not only when it is given to an individual but also when granted for a special, accidental, and transitory or temporary necessity to a house, province, or the institute. Rodrigo, *Tractatus de Legibus*, nn. 467; 503; Cicognani-Staffa, *Commentarium ad Librum Primum Codicis Iuris Canonici*, II, 570; 599; Coronata, *Institutiones Iuris Canonici*, I, 432; Abbo-Hannan, *The Sacred Canons*, I, 332-33.

The reason is sufficiently general, even though not verified in everyone, when it would be difficult or inopportune to restrict the dispensation to those in whom the reason is actually verified. Rodrigo, *ibid.*, n. 487.

**23. May a superior never dispense an entire community when the constitutions state expressly that his power of dispensing is restricted to individuals?**

A superior whose power of dispensing is limited to individuals may by the one act dispense all individuals of a community if he knows that the reason for the dispensation is verified in all of these individuals. He is then dispensing the individuals as such, not the community as such. Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 204; II, n. 554. Van Hove, *De Privilegiis, De Dispensationibus*, n. 328.

**24. Don't lay religious superiors of brothers, nuns, and sisters ever have the power of dispensing entire houses, provinces, and the entire institute?**

The more common practice of constitutions approved by the Holy See grants the superior general the faculty of dispensing individual religious, provinces, regions, and houses; that of the provincials and other intermediate superiors, for example, of regions, extends to individuals and houses; but the faculty of local superiors is restricted to individuals. This more common practice may be followed when it is not certainly contrary to the constitutions, since it manifests what is commonly understood to be a superior's power of dispensing.

Some constitutions of lay institutes demand that the superior general have the advice or consent of his council for a dispensation to a province or house. Some institutes permit the superior general to dispense the entire institute with the advice or consent of his council or for a definite occasion. A few institutes impose the same restrictions on a provincial for the dispensation of a house or of the province.

Some constitutions grant a local superior the faculty of dispensing his entire community in an urgent case, or for a single occasion and a grave reason, or with the advice or consent of his council.

**25. May a religious superior, whether general, provincial, regional, or local, delegate to another, for example, to his assistant, the faculty of dispensing from the Rule and constitutions.**

A superior general, provincial, or local, as also a master of novices, possesses the power of dispensing from the Rule and constitutions in virtue of the law of the constitutions. It is therefore ordinary power; and ordinary

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power may be delegated in whole or in part to another, except in those matters in which law expressly excludes delegation (c. 199, §1). It is not the practice of constitutions, especially of lay institutes, to make any such exclusion with regard to the faculty of dispensing. Therefore, a superior general or provincial, the local superior of a canonically erected house, and the master of novices may certainly delegate the faculty of dispensing in whole or in part to another.

The same principle is true of a regional superior or of any similar intermediate superior when his authority of governing is ordinary, that is, granted by the constitutions themselves. However, the authority of a regional superior may be merely delegated by either the superior general or provincial. In this case, the regional superior will possess a general delegated faculty of dispensing his subjects. General delegation may be subdelegated only for individual cases, that is, for one or many *determined cases* (c. 199, §3). Therefore, such a regional superior will be able to subdelegate his faculty of dispensing only for one or several determined cases. This is true also of the one at the head of a canonically filial house, because his authority is delegated either by a higher superior or by the local superior of the canonically erected house to which the filial house is attached.

An acting superior or vicar succeeds to the full dispensing power of the superior; and the legitimate substitute, such as the assistant, of a superior who is absent or impeded from fulfilling his duties has the dispensing power that is necessary for ordinary government. He is to use this faculty according to the expressed or presumed will of the superior; and its use may also be regulated by the law, or in lay institutes, more frequently by custom or usage.

**26. *The constitutions of our pontifical congregation of brothers grant no faculty of dispensing to the novice master, but the novice masters have always exercised such a power with regard to the novices. How can this be explained?***

The constitutions of lay institutes apparently never mention the power of the master of novices to dispense. Since the master may be said to be, in a wide sense, the superior of the novices and of the novitiate part of the house (c. 561, §1), he has the same power of dispensing his subjects as a local superior possesses for his community, exclusive of the matters that appertain to the general discipline of the house. In virtue of the same canon, these matters are under the authority of the local superior. However, the local superior may delegate the faculty to dispense also in these matters to the master of novices.



Cf. Larraona, *Commentarium Pro Religiosis*, 24 (1943), 32.

**27. May a religious superior dispense himself?**

Even if such a power is not expressly stated in the constitutions, any religious superior may dispense himself in matters in which he is competent to dispense others. The principle of canon 201, §3, is that voluntary jurisdiction, and from analogy of law the same is to be said of dominative power, may be exercised in one's own favor. The canon also states that this power may be excluded by law. The constitutions may therefore deprive a superior of the faculty of dispensing himself in some matters. Such an exclusion is not found in the constitutions of lay institutes. It would not be prudent to deprive the superior entirely of the power of dispensing himself.

**28. Our constitutions state that a local superior "must consult her council before granting a dispensation to anyone subject to her." What do you think of this law?**

It is evidently too rigid and consequently an imprudent law. Dispensations should not be granted for insufficient reasons. This of its nature tends to weaken religious discipline. On the other hand, there are many occasions when a dispensation is not only justified but a greater good will be attained or a greater evil avoided by its concession. According to the literal sense of the law quoted in the question, a local superior must consult her council before granting the slightest dispensation from a religious discipline, for example, to allow a subject to go to bed earlier or to rise later than the community. The same consultation would be necessary for a dispensation from any prescription of the constitutions, for example, from choral recitation of the Little Office, rosary, examen, or spiritual reading. The law is an evidently imprudent restriction of the authority of a local superior and should be changed. Such an imprudent rigidity with regard to religious observances has been noted and castigated by authors on renovation and adaptation. "Religious discipline is also frequently enforced with an unreasonable rigidity. Religious know that it is possible to be excused or dispensed from the laws of the Church, for example, from Sunday Mass or from fasting; but observances are often proposed as if they never admitted an excuse or dispensation." *REVIEW FOR RELIGIOUS*, 14 (1955), 301.

**29. May a local ordinary dispense from all articles of the constitutions that are proper to a diocesan congregation?**

Yes. The local ordinary is the legislator or the successor of the legislator of the laws proper to a diocesan congre-

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gation. He therefore possesses the intrinsic right of dispensing from all such laws, whether they are merely preceptive or invalidating (cc. 80; 492, §2). The Holy See may exclude some articles of the constitutions, because of their greater importance, from this dispensing power of the ordinary but thus far has not certainly done so. In a reply of February 12, 1935, the Code Commission stated that the local ordinary could dispense from the second year of noviceship in diocesan congregations when this was not required for the validity of profession. This reply does not certainly deny that the local ordinary may give the same dispensation when the second year is required for validity. The reply can be interpreted as merely an answer to the question proposed, that is, when the second year is required only for liceity, without saying anything about a question that was not proposed, that is, when the second year is demanded for validity. The affirmative answer to this latter question is had in the clear wording of canon 80, stated above. Cf. Regatillo, *Interpretatio et Iurisprudentia Codicis Iuris Canonici*, 210; Larraona, *Commentarium Pro Religiosis*, 23 (1942), 15, and note 969.

The laws proper to a pontifical congregation are treated in fact as pontifical laws (cf. Question 16). Therefore, for a dispensation from these same laws, except for those that fall under the dispensing power of religious superiors (cf. Question 20), a pontifical congregation must recur to the Holy See, unless the faculty of dispensing from the particular article has been granted to the Apostolic Delegate or the local ordinary by the Code of Canon Law, his habitual delegated faculties, or a particular indult (cf. Question 31).

**30. May a local ordinary dispense from all the laws of the constitutions of diocesan lay congregations?**

No. It is evident that no authority within a lay institute, whether pontifical or diocesan, may dispense from the laws or decrees of the Holy See. This faculty would demand a power of jurisdiction, and canon 118 states that only clerics are capable of acquiring ecclesiastical jurisdiction.

As was stated in Question 3, many of the articles of constitutions are laws of the universal Church, that is, laws or decrees enacted by the Holy See. The intrinsic right to dispense from a law appertains to the legislator, his successor, or superior; and these three alone may give the faculty of dispensing to another (c. 80). Therefore, all lay institutes, even if diocesan, must recur to the Holy See for dispensations and permissions with regard to such laws and decrees, unless the faculty to grant the particular dispensation or permission has been given to the Apos-

tolic Delegate or the local ordinary by the Code of Canon Law, his habitual delegated faculties, or a particular indult.

The following are the cases of more frequent occurrence for which a diocesan congregation also will have to recur to the Holy See:

1. Spending of the dowry (c. 549).
2. Impediments to the noviceship (c. 542).
3. For canonical novices to have a vacation outside the novitiate house (c. 555, §1, 3°).
4. To make the first temporary profession outside the novitiate house (c. 574, §1).
5. Whole or partial renunciation of personal patrimony (c. 583, 1°).
6. Change of will (c. 583, 2°).
7. For a religious to reside outside any house of his institute for more than six months, except for study (c. 606, §2).
8. Alienation of property and contracting of debts (c. 534), except for the amount for which the Apostolic Delegate is competent.
9. Reappointment of a local superior for an immediate third term in the same house (c. 505).
10. Age required for the master of novices (c. 559, §1).

**31. What delegated faculties of the Apostolic Delegate and of the local ordinary concerning religious are of practical moment?**

The following habitual delegated faculties of the Apostolic Delegate and of the local ordinary concerning religious are of practical utility:

1. *Of the Apostolic Delegate*
  - a) To dispense from the dowry in orders and all congregations (c. 547, §4).
  - b) To abbreviate or prolong the postulancy prescribed by canon law (c. 539, §1).
  - c) To allow nuns in case of sickness or for other just and grave reasons to live outside the religious house for a time to be fixed at his prudent discretion (c. 601, §1).
  - d) To permit the contracting of debts and the alienation of property provided the sum involved does not exceed \$300,000 (c. 534).
2. *Of the local ordinary*
  - a) To dispense for entrance into religion from illegitimate birth and advanced age that is not over forty.
  - b) To dispense from the dowry in orders and all congregations (c. 547, §4).
  - c) To approve an ordinary confessor of religious women for a fourth and fifth three-year term,

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with the consent of the majority of the religious (cc. 524, §2; 526).

- d) To permit nuns to leave papal cloister for surgical treatment (c. 601, §1).
- e) In mission territories, to permit religious women to do the first washing of palls, corporals, and purificators and to allow religious men and women to practice medicine and surgery (cc. 1306, §2; 139, §2; 592).

### *32. May a local ordinary dispense exempt religious from the common laws of the Church?*

In virtue of canon 615, all religious orders are exempt from the jurisdiction of the local ordinaries, provided in the case of religious women that they are subject in fact to an order of men. Congregations, or religious institutes of simple vows, are not exempt unless they have obtained this privilege by a special indult from the Holy See (c. 618, §1). Exempt orders are subject to the jurisdiction of the local ordinary only in the matters in which the code declares them to be subject; congregations exempt by privilege have an exemption according to the terms of the indult. Because exemption removes religious from the jurisdiction of the local ordinary, the question naturally arises whether or not the latter may use his jurisdictional power of dispensing in favor of exempt religious.

Canon 620 states: "By an indult legitimately granted by the local ordinary dispensing from the obligation of the common law, that obligation ceases likewise for all religious living in the diocese, without prejudice to the vows and particular constitutions of their own institute." This canon is clearly explained by Abbo-Hannan, *The Sacred Canons*, I, 640: "The privilege conceded here is that by which even exempt religious may avail themselves of dispensations granted by the local ordinary, e. g., from the laws of fast and abstinence, though they are not permitted to do this, i. e., invoke the dispensation from the law of fast and abstinence, in a case in which they are bound to the observance involved by an *additional* obligation arising from a special vow or from their constitutions. But in the latter case, a violation of the obligation would offend, not against the law of the Church, the obligation of which has been removed by the local ordinary's dispensation, but only against the vow or constitutions."

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This canon confirms the common opinion that exempt religious may recur to the local ordinary, pastor, and other priests, whether the faculties possessed by any of these is from law or delegation, for dispensations from the common laws of the Church. The reasons for this doctrine are that exemption is a privilege and therefore is not to be interpreted to the disadvantage of exempt religious; be-

cause otherwise exempt religious would be in a less favorable position in such matters than other religious and the faithful; and, finally, exemption does not demand that exempt religious be excluded from the favorable jurisdiction of the local ordinary. Cf. Regatillo-Zalba, *Theologiae Moralis Summa*, I, n. 576; Michiels, *Normae Generales Juris Canonici*, II, 735-36; Van Hove, *De Privilegiis, De Dispensationibus*, n. 434; Rodrigo, *Tractatus de Legibus*, n. 481; Schaefer, *De Religiosis*, n. 1288.

**33. May a confessor or pastor dispense religious from the observance of merely disciplinary articles of the Rule or constitutions?**

No. Neither the confessor nor the pastor possesses any faculty in virtue of his office to dispense from any article of the Rule or constitutions, nor are local ordinaries or religious superiors accustomed to delegate any such faculty to confessors or pastors. For example, a pastor possesses the ordinary faculty and confessors frequently the delegated faculty of dispensing from the fast and abstinence prescribed by the Church (c. 1245, §1); but neither has the faculty of dispensing from fast or abstinence imposed by the Rule or constitutions of a religious institute. Both, when a sufficient reason exists, may declare a religious excused from the observance of an article of the Rule or constitutions (cf. Question 14).

**34. Before last Lent, I talked over the matter of fasting with my local brother superior. He told me he thought I should ask the confessor for a dispensation. Before going to confession, this matter came up accidentally in a conversation with another priest. We talked over the whole matter of fasting and my own case thoroughly, and he said that he could dispense me. He gave me the dispensation during this conversation. I did not know that a dispensation could be given to an individual outside of confession.**

The only faculty of a confessor that is confined by its nature to the sacrament of penance, or what the Church also calls the internal sacramental forum, is that of absolving from sin. This faculty therefore may be exercised only in the internal sacramental forum.

Confessors possess or may possess other jurisdictional faculties, for example, of dispensing from fast and abstinence and from the observance of Sundays and holy days of obligation (c. 1245, §1); of commuting the pious works established for gaining indulgences (c. 935); of dispensing and commuting private non-reserved vows and promissory oaths (cc. 1313, 1°; 1314; 1320); of dispensing from irregularities (c. 990); of dispensing from matrimonial impediments (cc. 1043-44-45); and of absolving, dispensing,

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and suspending canonical punishments. Such faculties may be exercised by a confessor outside of confession, in what the Church calls the internal non-sacramental forum, unless the law or authority that granted the faculty restricted it to the sacrament of penance, that is, to the internal sacramental forum. A confessor may dispense anyone in the internal non-sacramental forum if he *could* here and now hear the confession of this person. The concession to confessors of the faculty to dispense from fast and abstinence is frequently not restricted to the sacramental forum. This was true in the case proposed, and the confessor thus granted the dispensation in the internal non-sacramental forum. Cf. Van Hove, *De Privilegiis, De Dispensationibus*, n. 419; Michiels, *Normae Generales Juris Canonici*, II, 728; Rodrigo, *Tractatus de Legibus*, n. 57; Regatillo-Zalba, *Theologiae Moralis Summa*, I, n. 574, 7°.

**35. May I, a confessor, use the jurisdictional faculties I possess in favor of myself, for example, by dispensing myself from fast or abstinence?**

Judicial jurisdiction may not be used in one's own favor. The only judicial jurisdiction possessed by a confessor is that of absolving from sin (c. 870), which therefore he may not use in his own favor (c. 201, §2). The other jurisdictional faculties that a confessor possesses or may possess fall under the heading of voluntary or non-judicial jurisdiction. These faculties may be used by a confessor in his own favor unless such a use is excluded by the nature of the matter, which is true of the remission of a canonical punishment or a dispensation from an irregularity; or the concession of the faculty restricts its exercise to the sacramental forum, which demands the distinction of persons of confessor and penitent (cf. cc. 1044; 2253, 1°; 2254; 2290); or, finally, the concession of the faculty expressly excluded its use in one's own favor (c. 201, §3). Local ordinaries, in delegating the faculty to dispense from fast and abstinence, quite frequently restrict it to the sacramental forum. They are not wont to exclude the exercise in one's own favor when they have not restricted the faculty to the sacramental forum. Therefore, in the former case, the faculty may not be exercised in one's own favor; in the latter, it may. Cf. Rodrigo, *Tractatus de Legibus*, n. 482; Michiels, *Normae Generales Juris Canonici*, II, 736-37; Coronata, *Institutiones Iuris Canonici*, I, 330-31.

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#### V. Change and Authentic Interpretation

**36. A general revision of the constitutions of our congregation is being planned and discussed. A priest told**



*me that a change in the constitutions had to be approved by the unanimous vote of all the members of the congregation. Is this correct?*

No. The reason for the statement is evidently canon 101, §1, 2°, which reads: "That which affects all singly must be approved by all." No one may maintain that any change in the constitutions falls under this canon and demands the unanimous approval of all the members of the institute. It has been the evident law, practice, and teaching for centuries that changes in the constitutions appertain to the general chapters of religious institutes, which are evidently not the entire institute. The general chapters have either full authority to make these changes, or partial, that is, with the confirmation of the Holy See, or at least the authority to request such changes from the Holy See or the local ordinaries. The practice of the Holy See does not consider a general revision of the constitutions as something that in itself requires the approval of all the members of an institute. This is clear from the fact that the Holy See has repeatedly approved such revisions with only the ordinary majority vote of the general chapter.

Nor does a change in the constitutions demand a unanimous vote of the general chapter. In by far the greater number of lay institutes, the approval of such a change requires only an absolute majority vote of the chapter. In about one-fourth of these institutes, such a change demands a two-thirds vote. The latter norm is found with greater frequency, but by no means always, in constitutions of more recent approval. If the constitutions contain no special norm for the approval of a change of the constitutions, an absolute majority vote of the general chapter is sufficient, because this is the general norm in constitutions for deciding matters in the chapter of affairs and a change of the constitutions as such does not fall under the norm of canon 101, §1, 2°.

The Sacred Congregation of Religious at times approves at least temporarily and experimentally a change in the constitutions recommended only by the superior general with the consent of his council, for example, the extension of the time of temporary profession from three to five years (cf. REVIEW FOR RELIGIOUS, 18 [1959], 156-57). If approved only temporarily and experimentally, the matter must be discussed at the next general chapter. If the necessary majority vote is attained, it is again submitted to the Sacred Congregation for definitive approval.

The matters that demand the unanimous approval of all the members of the institute are commonly defined as those that directly, primarily, and principally affect individuals as such, that is, the privation of a personal right

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or the imposition of a new personal obligation, of such a nature in either case that its exaction without the consent of the individuals would be an injustice. It is not easy to give the abstract definition of such matters, and all admit that it is even more difficult to determine in the concrete just what these matters are. Authors commonly list the following as falling under the necessity of the unanimous vote: a reformation of an institute, the imposition of a new observance, a change in the form or nature of an institute, union with another institute, a substantial change in an institute, and the change of the special purpose of an institute. The difficulty of determining what these matters are can be seen from the opinion of Michiels (*Principia Generalia de Personis in Ecclesia*, 489), who argues that all the matters just listed except the last two (and his opinion applies equally to these) appertain in themselves directly and primarily to the institute and only indirectly and secondarily to the individuals as such, so that a decision for any of them requires only the prescribed majority vote, not a unanimous vote. It is evident that the imposition of any new observance whatever does not in itself demand a unanimous vote.

The necessity of a unanimous vote is the exceptional norm in law. Therefore, in any case in which its necessity is not proved with certainty, the prescribed majority vote of the general chapter suffices (cf. c. 19; Cappello, *Summa Iuris Canonici*, I, n. 197, 4°; Michiels, *ibid.*; Jone, *Commentarium in Codicem Iuris Canonici*, I, 114). However, all authors recommend that any really probable case of this kind be referred to the Holy See, which in the plenitude of its power can for the common good impose individual obligations and deprive subjects of individual rights. The Holy See is accustomed in such cases to provide suitable measures for the liberty of individuals, for example, in the resumption of solemn vows by a monastery of nuns, any nun in simple perpetual vows who does not wish to make the solemn profession may remain in simple vows but she is obliged by all the prescriptions of papal cloister; and in such matters as the union of institutes or the change of an order of nuns into a congregation of sisters, the Holy See has added the clause that any religious who refuses to consent to the change may request an indult of secularization or a transfer to another institute according to the norms of canon law.

The practical course of action in any matter that even probably requires a unanimous vote of all the members is to present the question to the Holy See, with the vote for and against the measure and a statement also of the reasons for and against it. It should also be stated whether the opposition constitute a clamorous and hardened minority. The Holy See will settle the question; but, even

though the measure is highly desirable, it may in prudence and for peace recommend a delay. The unanimous vote can clearly create a difficulty. Some measures that at least probably require this vote are not only desirable but at times even necessary for the very existence of the institute. All who have experience with religious know that a unanimous vote is possible and that it sometimes occurs; they also know that it is very rare, especially in important matters.

**37. Our pontifical congregation of sisters has forwarded a general revision of our constitutions to the Holy See. Is this revision now in effect, that is, before the approval of the Holy See?**

In virtue of their approval by the Holy See, the constitutions of pontifical lay institutes are treated as if they were pontifical laws; those of diocesan congregations, approved by the local ordinary, are treated in the same way as diocesan laws. Therefore, not the institute but the Holy See is the legislator for pontifical institutes and the local ordinaries for the particular laws of the constitutions of diocesan congregations. Such institutes merely request that their constitutions or a change in them be approved by the Holy See or the local ordinaries. No authority within a lay institute may change its constitutions, and local ordinaries may not change the constitutions of pontifical institutes (c. 618, §2, 1°). The Holy See alone has the authority to change the constitutions of a pontifical institute. The same change in a diocesan congregation may not be made without the unanimous consent of all the ordinaries in whose dioceses the congregation has houses (c. 495, §2). The dissent of even one of these ordinaries prevents the change from becoming effective. The congregation may recur to the Holy See in such a case. The ordinaries may not change any of the things approved by the Holy See in the erection of the diocesan congregation, that is, the special purpose, title, particular works, and form and color of the habit. A change of any of these requires the approval of the Holy See. These matters did not have to be proposed to the Holy See for the erection of a diocesan congregation before July 16, 1906. Therefore, in congregations erected before this date, the local ordinaries may change such matters also (cf. Ravis, *De Regulis et Constitutionibus Religiosorum*, 126, note 3).

The answer to the question proposed should now be evident. Any change in the constitutions of lay institutes is effective only from the date on which its approval is granted by the Holy See or the local ordinaries. Before this date, the institute may not put the proposed change into effect.

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38. *The constitutions of our pontifical congregation of sisters state: "The Holy See alone may change and authentically interpret the constitutions. . . . In case of real doubt about some particular point of the constitutions, the general chapter, as also the mother general with the advice of her council, may give a practical interpretation of the doubt; and the sisters are obliged to follow this interpretation." What is the meaning of these two articles?*

An interpretation is an explanation of the true sense contained in a law. A law needs no interpretation when it is so clear that it excludes even subjective obscurities and doubts. An interpretation is frequently necessary, because it is difficult for a human legislator to express his will with perfect clarity in a brief general statement. Experience also proves that the obscurity of a law often increases proportionately with its length. The application of a brief general norm to various particular cases is also a frequent source of obscurities and doubts. An authentic interpretation is an authoritative or obligatory explanation of the sense of a law. It may therefore be given only by the legislator, his successor or superior, or in virtue of power delegated by any of these (c. 17, §1).

Since the constitutions of pontifical lay institutes are treated in fact as pontifical and those of diocesan congregations as diocesan laws, it follows that the authentic interpretation of the former is reserved to the Holy See and of the latter to the local ordinary, if the diocesan congregation is confined to one diocese, and otherwise to the unanimous consent of all the ordinaries in whose dioceses the congregation has houses (cc. 492, §2; 495, §2). It is clear that the Holy See also, as the superior of the local ordinaries, may authentically interpret the constitutions of diocesan congregations. The constitutions of lay institutes usually affirm explicitly that an authentic interpretation is reserved to the legislator (cf. *Normae of 1901*, nn. 251; 265; *Normae pro Constitutionibus Congregationum Iuris Dioecessani a S. Congregatione de Propaganda Fide Dependuntium*, n. 162).

A private, non-authentic, or doctrinal interpretation is one given according to the principles of correct interpretation by those who lack the authority to enact an authentic interpretation. It is based on the legitimate principles of interpretation of canon law, of constitutions in general, and of the particular constitutions. A doctrinal interpretation is a purely private opinion and possesses only the weight and value of the arguments on which it is founded. This is the nature of the opinion given by authors on canon law and constitutions. These can and often do differ in their interpretations. This diversity of opinion often disturbs lay religious superiors. They should follow the

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norm given by Creusen: "Superiors, however, may follow in their government the doctrinal interpretation given by those authors whose opinions carry weight. In this case the inferior who may have a different opinion must submit himself to the superior, for it is the superior who has the right to choose among several opinions the one which seems to him to offer the best guarantees of truth" (*Religious Men and Women in Church Law*, n. 273). The exclusion of an authentic interpretation does not prohibit superiors from giving a doctrinal interpretation of the constitutions.

In a doubt about the sense of any matter of particular law of a lay institute, the general chapter or the superior general, as in the second article quoted in the question, may also determine what observance is to be followed. This is in fact an ordinance of the chapter or a regulation of the superior (cf. Van Hove, *De Legibus*, n. 243; Michiels, *Normae Generales Juris Canonici*, I, 504, note 1; Rodrigo, *Tractatus de Legibus*, n. 380). In constitutions it is sometimes called a practical solution of the doubt.

It is evident that each superior may authentically interpret his own regulations. A higher superior may do the same with regard to the regulations of a lower superior. A general chapter is the authentic interpreter of its own ordinances and of those of previous chapters. A doctrinal interpretation by others is not excluded, and the superior general may give a practical solution of a doubt concerning the sense of these ordinances, as described above for the constitutions. The constitutions could give the superior general the faculty of authentically interpreting the ordinances of the general chapter. Such a concession is not contained in the constitutions of lay institutes, but this does not disprove its desirability. It is evident that only the Holy See may authentically interpret the laws of the code and its own decrees and instructions, whether these are contained in the constitutions or not. Cf. Maroto, *Commentarium Pro Religiosis*, I (1920), 41-45; Ravisi, *De Regulis et Constitutionibus Religiosorum*, 96-100.

**39. Our constitutions say nothing whatever about a change in the constitutions. Some have stated explicitly and I think many others hold that our constitutions are immutable. Certainly no change has been made in them for many years. Do our constitutions consequently exclude any change?**

It is contrary to the nature of human law to exclude any change or abrogation. The common good, according to the varying circumstances of persons, places, and times can counsel or demand an abrogation, change, or the substitution of another law. Even the universal laws of the

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Roman Pontiffs may be and have been changed, and we can certainly predicate no greater stability or perpetuity of religious constitutions. It is furthermore evident that the constant practice of the Holy See considers constitutions changeable and grants the authority to request a change to the general chapters of lay institutes. Finally, as stated in Question 36: "If the constitutions contain no special norm for the approval of a change of the constitutions, an absolute majority vote of the general chapter is sufficient, because this is the general norm in constitutions for deciding matters in the chapter of affairs and a change of the constitutions as such does not fall under the norm of canon 101, §1, 2°." "Superiors are not to think that they can preserve the identity of their institute intact if they never dare to change particular regulations. If they tenaciously adhere to these as if they were immutable laws, they will most certainly destroy the essential unity of their institute. A tree would certainly die if it did not change its blossoms or leaves. . . . The fact that more ancient institutes are already senile is at least one of the reasons why we see new institutes constantly arising." Reverend R. Lombardi, S.J., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 117. "A religious order or congregation that always rejects any change in its regulations for the sole reason that things were always done this way and accordingly refuses to face the new exigencies is condemned to self-fossilization and sooner or later to disappear. The precise reason is that its particular manner of life will no longer be compatible with actual conditions. Other institutes more adapted to the actual circumstances of society will take its place. The most optimistic outlook for institutes that do not strive to adapt their methods of teaching and their life is that they will necessarily appear deficient in comparison to the age in which they live. This will inevitably produce in their members a state and a sense of disturbing and harmful inferiority, which will also curtail the efficacy of their apostolic efforts." Leoni, *Aggiornamento o Processo di Adeguamento*, 47-48. The balanced judgment that should guide an institute in this matter has been given by Pius XII: "It is only right that convents and orders of cloistered nuns esteem, protect, and

- ✦ remain faithful to the distinctive spirit of their order. It
- ✦ would be unjust not to take account of this. But they
- ✦ should defend it without narrow-mindedness or rigidity, to say nothing of a certain obstinacy which opposes every legitimate development and resists every kind of change even though the common good requires it." *Allocution to Cloistered Contemplatives*, REVIEW FOR RELIGIOUS, 18 (1959), 136.

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**40. According to our constitutions, "a change in the constitutions may not be proposed to the Holy See until three successive general chapters have sanctioned the change." Is this restriction prudent?**

Evidently no. The necessity of the approval of three successive chapters would ordinarily demand an interval of eighteen years before a useful or even necessary change in the constitutions could be proposed to the Holy See. Such an interval is clearly an obstacle to the common good of the institute and to efficient government. The changes in the constitutions that are frequently being made now, for example, to a postulancy of nine or ten months or a year and to temporary profession for five years, evidently cannot wait eighteen years for their inception. A useful or necessary change in the constitutions that is proposed now could even be antiquated in eighteen years. This restrictive law is directly contrary to the principles of the Holy See on renovation and adaptation. The next general chapter should vote for its abrogation and send the petition immediately to the Holy See. "If superiors according to their rank refuse to see the changed circumstances of the time, there is danger that they may turn that which was living [their institute] into a carefully protected corpse, even though they believe that they have completely preserved their institute. They have killed it by a form of spiritual parricide. The greatest effort of superiors should be to act, as far as possible, in the same way as the founder himself, if he were alive, would act. It is true that he taught his sons a rule composed by him under the direction of the spirit of God for their government; but in defining many things, even those of greater importance, in the interpretation of the rule according to the circumstances, and in the selection of ministries, he would undoubtedly avail himself of a holy liberty. He would be guided by the burning zeal that consumed him on earth, that made him a man of his own age, and led him to devote himself to the more pressing needs and to select the more suitable ministries within the limits of his vocation." Reverend R. Lombardi, S.J., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 119. "In the same spirit of profound intelligence of the rule, some communities no longer judge every proposal to change the constitutions as necessarily a sacrilege." Reverend A. Plé, O.P., *ibid.*, II, 146.

**41. According to an article of our diocesan constitutions, the constitutions may be neither authentically interpreted nor changed without the unanimous consent of the ordinaries of the dioceses in which the congregation has houses. Are these two the only matters in a diocesan congregation that demand the unanimous consent of all the ordinaries?**

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Canon 495, §2, explicitly requires the unanimous consent of all the ordinaries for any change in the constitutions. Since the local ordinaries are the legislators for diocesan congregations and the ordinary of the motherhouse enjoys no primacy of jurisdiction, the authentic interpretation of the constitutions also certainly demands this same unanimous consent (c. 17, §1).

The Code of Canon Law says nothing concerning the erection, union, modification of boundaries, or suppression of provinces in diocesan congregations (c. 494, §1). In the introduction to the quinquennial report, the Holy See stated that the division of a diocesan congregation into provinces could scarcely be permitted and that such an institute, if special reasons existed for a division into provinces, should petition pontifical approval. Before the time of this report, a very small number of diocesan congregations had been divided into provinces; and the report does not absolutely exclude the same division of other diocesan congregations. Canonical authors begin their treatment of this question by stating that the constitutions, if extraordinarily they contain anything on the matter, are to be observed. This is evidently true, but the mere observance of the constitutions will most rarely be sufficient. Even when they mention the matter, the constitutions will practically never affirm anything but the religious superior (general chapter, superior general with the consent of his council, or both) competent for the preliminary judgment on the erection and related acts concerning provinces. The observance of the constitutions will be sufficient only when they state that such acts appertain to all the local ordinaries affected or to the local ordinary of the motherhouse. In the latter case, the other ordinaries have delegated or consented to the delegation of their jurisdiction to the ordinary of the motherhouse. No authority within the institute will ever be sufficient for the acts in question. A division into provinces is the erection of new moral persons; and the code does not give religious institutes the authority to erect religious moral persons. This is clear from the canons on the erection of religious houses (cc. 495, §1, 497). It is the common and at least probable opinion of authors that the acts concerning provinces listed at the beginning of this paragraph demand for validity the consent of the one local ordinary, if such acts affect houses within only one diocese, or the unanimous consent of all the ordinaries concerned when the houses affected by these acts are in many dioceses. The best proof of this opinion is that the silence of the code on provinces in diocesan congregations should be supplied (c. 20), because of the argument on moral persons given above, and the similar law to be applied is canon 495, §2. This may also be the argu-

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mentation of several authors who give no explicit reason for their doctrine. At least two authors apparently argue that any matter which affects houses in several dioceses requires, in virtue of canon 495, §2, the unanimous consent of all the ordinaries of such dioceses. One or two authors demand the unanimous consent because the erection of provinces implies a change in the constitutions. This is true, but the two matters are distinct.

Some authors demand also the consent of the ordinary of the motherhouse for all the acts listed above concerning provinces. They argue that his consent is a fortiori necessary because canon 495, §1, requires it for the erection of the first house in another diocese. This doctrine also is probable. The erection of provinces does not necessarily imply the extension of the congregation into other dioceses, but something of the same reason is verified, that is, the judgment as to whether the congregation is capable of such a division and whether or not the division is expedient (cf. Larraona, *Commentarium Pro Religiosis*, 5 [1924], 262-63; Muzzarelli, *De Congregationibus Iuris Diocesani*, p. 92, note 15; nn. 101; 130). The changes in the constitutions consequent upon the division into provinces will evidently demand the consent of all the ordinaries in whose dioceses the congregation has houses, in virtue of canon 495, §2.

The other similar matters in a diocesan congregation that has houses in many dioceses are: the acceptance of the resignation and the deposition of the superior general; transfer of the permanent residence of the superior general; dispensation of a law that affects the entire congregation, province, or houses in several dioceses, for example, of a law of the congregation that forbids postulation in the general or provincial chapter or of an impediment of the constitutions for the appointment of a provincial superior or provincial official; canonical visitation of the general and provincial houses, superiors, and officials as such and of the general and provincial government and administration; consent for any investment or change of investment of general or provincial funds in congregations of women; the right of inquiring into the entire financial state of a generalate or provincialate of congregations of men or women; permission for the convocation of a general chapter for reasons other than general elections; and the confirmation of the deposition of a general councillor.

Some authors maintain that these and similar matters which affect an entire diocesan congregation, province, or houses in many dioceses appertain cumulatively to the jurisdiction of the ordinaries of all the dioceses concerned and demand their unanimous consent. Any one ordinary is competent in these matters only when he is exceptionally

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granted such authority by the code. The following are the arguments for this opinion. Canon 492, §2, according to these authors, states that a multidiocesan congregation remains subject, not to any one ordinary, but to all the ordinaries and thus to their cumulative jurisdiction. Canon 495, §2, requires the unanimous consent of all the ordinaries for a change in the constitutions. The reason for this prescription is that such a change affects general government. Therefore, the same norm is to be applied to all similar matters. The lack of a general principle in the code on these matters should be supplied (c. 20), and the similar law to be applied is canon 495, §2. The jurisdiction of any one ordinary is necessarily confined to his own diocese and does not extend to the congregation, provinces, or houses in other dioceses. Any one ordinary acting on matters that affect houses or religious in another diocese would be infringing on the jurisdiction of the ordinary of this diocese. The unilateral action of an ordinary in such a matter would endanger the unity of government of the congregation. The code and the practice of the Holy See are opposed to a primacy of jurisdiction in any one ordinary, especially in the ordinary of the mother-house. These arguments are evidently sufficient to constitute at least a probable doctrine. The opinion of these authors should be followed in practice, since it is at least preferable in itself and has been accepted by the Sacred Congregation of Religious, as is clear from the introduction to the quinquennial report for diocesan congregations (cf. Muzzarelli, *ibid.*, nn. 96-102).

It can be maintained that this doctrine is not as evident from the sense of our present law as it appears to some of its followers. The code nowhere asserts the general principle of cumulative jurisdiction. Cumulative jurisdiction is stated only once and then on the specific matter of a change of the constitutions (c. 495, §2). The local ordinary of the place of the chapter presides in his own name, not by delegation from the other ordinaries, at the election of the mother general (c. 506, §4). This ordinary has the same right of confirming or rescinding her election (c. 506, §4) and of accepting or refusing a postulation for this office when the impediment is of the particular law of the congregation (c. 181, §1). The local ordinary of the higher superior has the vigilance over the dowries, which are part of the general or provincial administration (cc. 549-550). In alienations and the contracting of debts and obligations below the sum that demands the permission of the Holy See, the literal and more obvious sense of canon 534, §1, is that such acts by a congregation or province, as opposed to a house, of diocesan sisters require the permission of the ordinary of the generalate or provincialate. The text of

canon 512, §1, 2°, does not certainly exclude the right of the local ordinary to make a canonical visitation of a multidiocesan generalate or provincialate as such, nor canon 533, §1, 1°, the necessity of his consent for an investment or change of investment of general or provincial funds in a congregation of women, nor canon 535, §3, 1°, the right of inquiring into the administration of general and provincial property. Only the local ordinary of the motherhouse approves constitutions to be presented to the Holy See for pontifical approbation (*Normae of 1921*, n. 8, d.), although testimonial letters are required from the other ordinaries. The typical constitutions published for diocesan missionary congregations by the Sacred Congregation of the Propagation of the Faith in 1940 contain no prescriptions based on cumulative jurisdiction. Finally, it can also be maintained that matters such as the convocation of a general chapter and the deposition of a general councilor appertain of their nature to internal government. They therefore demand the permission or confirmation of a local ordinary and fall under cumulative jurisdiction only when the intervention of the local ordinary is prescribed by the particular constitutions. The same is true of the establishment and transfer of a novitiate, which is not too frequently explicitly mentioned by authors as appertaining to cumulative jurisdiction (cf. Larraona, *ibid.*, 10 [1929], 376, note 25).

The difficulties in the exercise of cumulative jurisdiction are evident immediately, for example, it is most laborious, cumbersome, and inefficient to be compelled to secure the unanimous consent of nine, ten, or fifteen or more ordinaries for any change in the constitutions. The obvious remedy is to petition pontifical approval, which is practically always long overdue in these multidiocesan congregations (cf. Larraona, *ibid.*, 5 [1924], 145, note 95; Muzzarelli, *ibid.*, 94, and notes 27-28). Until this approbation is secured, the efficient remedy is the delegation of jurisdiction, preferably in the constitutions, to the local ordinary of the motherhouse for matters that fall under cumulative jurisdiction. Extraordinarily serious matters may be excepted from this delegation. An ordinary who receives into his diocese a congregation whose constitutions give the competence in such matters to the ordinary of the motherhouse implicitly consents to this delegation. In a case of urgent necessity, delegation may be presumed as far as is really imperative to take care of the necessity. Tacit or implicit delegation is also not excluded to the extent that the actions of the other ordinaries certainly manifest a delegation (cf. Larraona, *ibid.*, 14 [1933], 418-19, note 784; Muzzarelli, *ibid.*, n. 102).

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*VI. Knowledge, Practice, and Public Reading of Decrees of the Holy See. Public Reading and the Giving of a Copy of the Constitutions to Each Novice*

*42. Am I, a local superior, obliged to put into execution immediately any new document of the Holy See that affects religious?*

All superiors in the proper sense of this term, whether general, provincial, or local, are commanded by canon 509, §1, to promote among their subjects the knowledge and practice of the decrees of the Holy See that concern religious. A question of the quinquennial report to the Holy See reads: "How do superiors see to it that the decrees of the Holy See which concern religious be known and observed by their own subjects?" Decrees of the Holy See include the canons of the code and the interpretations, instructions, and decrees promulgated by the Holy See after the code. The decrees that concern religious are not merely the documents specifically or exclusively on the religious life but all documents of the Holy See that apply either solely or also to religious. The matter of these documents may therefore be on things common to all the faithful, for example, the sacraments, liturgy, and indulgences, or on the apostolate of the religious as priests, educators, catechists, nurses, social workers, and missionaries.

*Canonical Legislation Concerning Religious*, published by the Vatican Press, is an authorized but unofficial translation of the canons on religious, with the exception of those that affect only clerical religious. It is an evident fact of experience that lay religious especially are not conversant with the mere prescriptions of canon law. One consequence is that they fail to distinguish between the articles of their constitutions that are canons and those that are laws proper to the particular institute. The reading in the refectory once a year of *Canonical Legislation Concerning Religious* would help considerably to eliminate this common and harmful ignorance. *The Canon Law Digest*, Bouscaren-O'Connor, four volumes and annual supplements, published by Bruce, Milwaukee, is a collection of the documents promulgated by the Holy See after the Code of Canon Law. It therefore contains

- \* the subsequent interpretations, instructions, and decrees
- \* of the Holy See that affect religious. Current documents
- \* are to be learned from a periodical such as the *REVIEW FOR RELIGIOUS*, in which they are also explained. A regular section of the *REVIEW* is devoted to a survey of Roman documents. A local lay superior should inform his community of such a document as soon as he is in possession of the accurate official text in the vernacular. The ordi-

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nary way is by posting the text or having it read to the community, usually in the refectory.

Practically all authors state the evident principle that a local superior is obliged to put a document of the Holy See into effect, without waiting to be informed of it by either higher superiors or a diocesan chancery. However, in practice a local lay superior will rarely be in possession of an accurate translation and much less of the certain sense of a document before he is informed of it by higher superiors. A document should not be put into execution before its text and sense are known with accuracy and certainty. Higher superiors must strive to secure an accurate translation and a certain explanation as soon as possible. The higher superior should then inform all the religious subject to him of the document by a circular letter. From custom or previous consultation, it will be known whether the superior general or provincial is to issue this letter. It should be an understood duty of a general or provincial secretary that he is to inform the respective superior and council of any new document of the Holy See and of any new diocesan or civil enactments that affect the institute or its members. Authors also point out that a document which requires the coordinated activity of several superiors cannot be put into execution until such activity is possible. All superiors must enforce any legislation of the Holy See. Higher superiors should investigate its observance at the time of the canonical visitation, and an account of the same observance should be included in the reports of local to higher superiors.

**43. *Our constitutions contain no prescription on the public reading of the constitutions. Are we obliged by canon law to have them read publicly?***

Local superiors are obliged by canon 509, §2, 1°, to have the constitutions of their institute read publicly in the community at least once a year on the days and in the place determined by the constitutions, custom, usage, or the directives of higher superiors. The usual place is the refectory. There are many constitutions that say nothing about this matter. These institutes must observe at least the frequency of reading imposed by the code. The more usual frequency in constitutions is twice or at least twice a year, but in many the norm is once or at least once a year. The first part of the constitutions of lay institutes, exclusive of such chapters as the care of the sick and departure and dismissal, contain the duties common to all. In a few institutes, this part is read more frequently, two or four times a year or every month. A few institutes possess an ascetical or spiritual summary of their constitutions and read this instead of the full constitutions. This practice may be followed, because such a summary pertains

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more immediately to the religious perfection of all and thus fulfills the purpose of the law. It would be preferable to have the full constitutions read at least once a year. All religious should be familiar also with the canonical or legal articles of their constitutions. An article is often found that commands or exhorts the religious to read the constitutions frequently in private, to meditate on them, and to make their observance a subject of the particular examen. Greater attention is obviously to be given to the spiritual articles and to the chapters containing the common obligations. These are evidently laudable and profitable practices for all religious, even when not commanded nor counselled by the particular constitutions.

*44. The constitutions of our pontifical congregation of sisters have been conformed to the Code of Canon Law. Three documents antedating the code are in the back of the constitutions. Some older sisters have complained that these documents are no longer read publicly once a year. This practice was discontinued some years ago. Are we still obliged to have these documents read publicly once a year?*

No, and these documents should not be in your constitutions. Canon 509, §2, 1°, commands local superiors to have read publicly in their communities, with the frequency and on the days determined by the Holy See, any of its documents that the Holy See will order to be read publicly. The canon is in the future tense, that is, decrees that the Holy See has ordered to be read after the promulgation of the Code of Canon Law. Thus far there has been no order to read any document publicly in lay institutes. Only one such document, the instruction of the Sacred Congregation of Religious, December 1, 1931, on the clerical and religious training of members who are called to the priesthood and on the test to be made before the reception of orders, has been ordered to be read publicly at the beginning of each year but only to religious clerics. Documents antedating the code are no longer to be included in the constitutions nor read publicly. Several lay institutes are apparently unaware of this fact and continue to do both. The decrees antecedent to the code that the questioner has in mind are on manifestation of conscience, confessors, and frequent and daily Communion, that is, *Quemadmodum*, of the Sacred Congregation of Bishops and Regulars, December 17, 1890; *Cum de sacramentalibus*, of the Sacred Congregation of Religious, February 3, 1913; and *Sacra Tridentina Synodus*, of the Sacred Congregation of the Council, December 20, 1905, which was included in some constitutions. The same principle is to be followed with regard to all other documents antedating the code.

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**45. We are a diocesan lay congregation. There is nothing in our constitutions about giving a copy of the constitutions to each novice. I heard that we were obliged to do so. Is this correct?**

The universal practice of the Sacred Congregations of Religious and of the Propagation of the Faith in approving constitutions commands that a complete copy of the constitutions be given to each novice from the beginning of the noviceship. This prescription is not a canon and is strictly obligatory only when included in the particular constitutions. Even when not found in the constitutions, it is at least the preferable practice, since it clearly manifests the mind of the Holy See and in itself is most useful, if not necessary, for the study of the constitutions. The expressed purpose of the practice is that the novice may be able to read and meditate on the constitutions and more readily follow the instructions of the master. Each novice and professed may be given only an ascetical summary, but a copy of the complete constitutions should be in the library or in some other readily accessible place for consultation. It is the better practice to give a complete copy of the constitutions to all professed and novices.

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## *Is Christian Spirituality Self-Centered?*

Critics of the Catholic Church and the Catholic ideal of spirituality not infrequently accuse Catholics in general but religious in particular of being self-centered and self-seeking—of being selfish; selfish not merely through human weakness but on principle; selfish not merely because we fail to live up to our ideals, but because of the very ideals we strive for. This, obviously, is a very serious accusation. Unfortunately we cannot, at least not in every case, simply wave their accusation aside as mere bigotry or misunderstanding. The accusation is occasioned by misunderstanding, it is true. But the question is: whose misunderstanding is it, ours or theirs? Perhaps we, not only as Catholics but as religious, have reason to re-examine our ideals.

Is the Christian ideal of spirituality essentially self-centered, a kind of supernatural preoccupation with one's own spiritual welfare? If you read the New Testament with this question in mind, you find a curious contradiction. "Be perfect as your heavenly Father is perfect." "What does it profit a man if he gains the whole world and suffers the loss of his soul?" "Seek ye first the kingdom of God and His justice . . ." Don't these and other similar texts clearly tell us our primary personal concern should be with ourselves and our own spiritual welfare; that this, after all, is more important than anything else? Now consider the following texts: "He that loveth his life shall lose it." "A New Commandment I give unto you: that you love one another as I have loved you." "Greater love than this no man hath that he lay down his life for his friend." These texts indicate quite the contrary, that perfection lies in setting aside one's own welfare for the good of others, that our primary concern should be, not with ourselves and our own needs, but with the good of others.

Look to yourself; look to others. Concern yourself with your own spiritual welfare; concern yourself with that of others. Let the force of your spiritual life be inward, to-

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ward you; let it be outward, toward others. Which is it to be? Is the Christian ideal of perfection self-centered or other-centered?

Notice, the question here is not whether or not we should strive for our perfection. If every Christian has a fundamental obligation of seeking his spiritual perfection according to his state of life, certainly every religious has a special obligation of striving to realize the ideal of perfection according to his or her religious institute. The question rather is: wherein lies our perfection? what is it we must strive for?

Two different solutions are given to the basic problem, and from them emerge two radically different concepts of the ideal of Christian spirituality. One is the wrong solution, and it begets a false understanding of Christian perfection (the misunderstanding which occasions the accusation we began with). Before considering the real solution, we will look at this erroneous solution and the spiritual mentality which necessarily follows from it.

The solution goes this way. We must distinguish two kinds of self-seeking, two kinds of selfishness, if you will. We all know what reprehensible selfishness is. It is exclusive or supreme regard for one's own interests, such that we subordinate others to our own welfare. Moral theology tells us selfishness is a disordered tendency of fallen nature that we must constantly counteract if it is not to lead us to sin or at least to vitiate whatever good we do; psychology tells us it is a kind of immaturity that stunts the growth and is the breeding-ground for unhealthy mental attitudes; common sense tells us it is better calculated than anything else to make us unlovely to others. However, this is reprehensible selfishness. There is another kind, quite distinct from it; a "holy" selfishness that is legitimate and even necessary. It is the selfishness enjoined on us by Christ when He said: Be ye perfect. Moreover, if you consider the end for which you are created, you see that you are created for God, that all other things (which is everything besides you and God) are created for you to use to help you attain your end. Where there is question of spiritual good, you must be selfish. Here your own welfare simply comes first. In answer to the objection that this is colossal selfishness, one writer says, "This is one place we can be selfish without sinning, as it is following the will of God."

Thus we distinguish between reprehensible selfishness and a legitimate selfishness, not as attitudes of mind that put self-interest first, because in this they are admittedly the same, but with regard to their object. The object of the former is non-spiritual self-interest while that of the latter is the spiritual self-interest that is essential to any striving for perfection. So we resolve the apparent contra-

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diction in Scripture: Christ enjoins on us the obligation of placing our spiritual self-interest simply first, that is, of being self-seeking in spiritual matters; the selfishness He repudiates is that self-seeking which does not have spiritual perfection as its object. So, too, in answer to the question whether or not Christian spirituality is essentially self-centered, we must apply this same distinction. And consequently answer, yes, in a sense it is.

This is often given, sometimes explicitly, sometimes implicitly, as the solution to the problem. But it is the wrong solution. It is wrong because it does violence to the evidence of both reason and revelation. It is wrong because it begets a false spirituality that is primarily egocentric instead of Christocentric, a spirituality whose underlying force and movement is not outward but inward, a spirituality which focuses all attention on oneself and one's own needs. It is, in fact, nothing more than a kind of baptized selfishness, a greediness for things that will make me holy, justified by a distinction that is not objectively valid. Its sole frame of reference is *my* perfection. It is a looking at everyone and everything merely as means to my personal sanctification. As if God's sole purpose in creating the universe and of sending His Incarnate Son were circumscribed by *my* needs, *my* potentialities, *my* salvation. Even my motive for loving Christ is, in the last analysis, the fact that love of Christ enhances and safeguards my particular collection of virtues, adding that final touch which makes me important spiritually. Sin is the ultimate horror, not so much because sin crucified Christ, but because it deprives me of God now, making me a spiritual nobody, and it destines me to an eternity of spiritual insignificance. The work I do is important principally because it sanctifies me. If it also has good effects outside of me, this is of secondary importance.

Proponents of this notion of spirituality, and unfortunately it does have its proponents, quote Christ's "Be ye perfect"; but they pass over "Love one another as I have loved you"; they remember "What does it profit a man if he gains the whole world and suffers the loss of his soul?" but they forget Christ also said, "He that loveth his life shall lose it."

\* This spiritual mentality introduces a false dichotomy  
\* between one's own spiritual perfection and the perfection  
\* of others. Thus it places the problem on an either-or  
\* basis: either I am primarily concerned with my own  
spiritual welfare or that of others; since, obviously, my primary personal responsibility is toward the salvation and sanctification of my own soul, this must be my primary concern. In reality, the question is not one of either-or but of and-and. We are dealing here, not with a contradiction, but with a paradox, a twofold paradox:

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the paradox of life and the paradox of love. In this two-fold paradox lies the only true understanding of spiritual perfection, a perfection that has nothing in it of self-seeking.

The paradox of life is simply this: in living things the good of the member *is* the good of the whole organism. These goods are not really distinct; they are one and the same. The head cannot say to the hand, I have no need of you. The wellbeing of the one is the wellbeing of the other because both are members of one vital organism. Each finds its own fulfillment in the health of the whole organism.

Consider this principle in the context of spiritual life and the doctrine of the mystical body. The expression "spiritual perfection," although obviously having its uses when correctly understood, is often misleading. It makes us tend to think of the process of sanctification in too static terms: the soul is an empty basket that has to be filled with virtues, and sanctity is nothing more than a full basket. Each virtue acquired is tucked safely away in the basket while the soul goes in pursuit of the next virtue. The process is essentially acquisitive.

This isn't sanctification. Sanctification is dynamic, not static; it is *spiritual life*; and life is something that must be *lived*. Life is as much a matter of giving as of taking. Virtue is not an inert entity to be tucked away in a basket but a principle of activity, the ability to do something which brings fuller life. Activity is nothing more than life expressing itself. That's why complete and total absence of activity is death. If, then, there is such a thing as spiritual life, this life must express itself in activity. Further, vital activity must be ordered to the good of the whole organism. If it goes off on its own, seeking a purpose of its own, it results in a cancerous growth which is not only foreign to the living organism but which will eventually destroy it if it is not checked.

Now in the realm of spiritual life, the living organism is not the individual soul but the mystical body, which includes Christ, the head, and other men as members. The activity of the spiritual life, if it is to be healthy activity, must be ordered to the good of the mystical body. My personal, individual spiritual life is life by participation; I live spiritually inasmuch as I function in and with and for the mystical body. Hence, although there is such a thing as my personal spiritual life, my supernatural entity cannot be fully understood in isolation, apart from the mystical body, no more than the hand or the foot can be understood apart from the rest of the body. The end and purpose of my spiritual life is not limited to my own individual perfection but to the perfection of the mystical body whose member I am. The activity, then, by which

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spiritual life in me expresses itself is not aimed exclusively at my own perfection but also at the perfection of the whole body. It is true, my own perfection is important, but primarily because of its effects on the mystical body, not simply because of me. Apostolicity, genuine concern for the spiritual welfare of others, is not a luxury in the spiritual life; it is a necessary condition if there is to be life at all because the spiritual welfare of others is inextricably intermingled with my own. The cloistered contemplative, no less than one engaged in the active apostolate, must look to the good of the mystical body. The zeal of one is expressed differently than the zeal of the other, but concern for others is an essential element of the sanctity of both. Pius XI illustrated this in a striking way by making St. Therese of Lisieux, the cloistered Carmelite nun, co-patroness of all missions and missionaries along with St. Francis Xavier.

We must set aside our own narrow interests for the interests of the mystical body. And here the paradox asserts itself: as the mystical body grows in perfection, I too, as a member of that body, am also made more perfect. In losing myself in the mystical body, in placing the wellbeing of that body before my own, I best accomplish my own.

But isn't this really side-stepping the problem? After all, we are still faced with this possibility: I seek the good of the mystical body only because and insofar as it includes my own perfection. This can still be just a more round-about form of the self-seeking we must repudiate. The answer to this objection lies in the second paradox, the paradox of love.

St. Thomas distinguishes two kinds of love: the love of concupiscence and the love of benevolence. As we know, the love of concupiscence is that love by which I love another, not for his own sake, but because of what he can give me. This love (and it is love only by analogy) is nothing more, in reality, than a kind of self-love. The love of benevolence is that love by which I love another for his own sake, by which I will the good of the other. Christ gave us the sum and substance, the perfection of spiritual life in His new commandment: that you love one another as I have loved you. This clearly has reference only to the love of benevolence. Therefore the love we are concerned with here is the love of benevolence.

Love is a phenomenon which looks primarily to the other, and only by a sort of redundancy to the self. A man who is primarily interested in himself is in no position to love; he is, as it were, facing in the wrong direction. Consequently any frame of mind which gives primacy to the self precludes the possibility of any real love. This is true on the natural as well as the supernatural level. Love is

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an outward movement, but a movement that swings full circle. The lover goes out of himself to the one loved, but in the one loved he finds his best and truest self. Love's outward movement can be set in motion only if a man goes out of himself, only if he is willing to give himself, only if he is not self-centered but other-centered. Yet, because this movement is circular, in leaving himself a man truly finds himself. This is love's paradox.

Only through the otherness of love do I come to a real love of myself. I am not born with the ability to appreciate and love myself for what I am. I have to acquire this ability. And the experience which most brings me to an appreciation of myself is the experience of loving someone else and being loved by him. Just as I can't see my own face unless I have something else, separate from myself, which will make it visible to me by reflecting its image, so I cannot love myself until I find myself reflected as lovable in another. Only one who loves me can show me myself as lovable. Only through loving someone else, only through loving his fellow-men and God, can a man come to know his unique, individual value and to love himself for what he truly is. And, what is equally important, only a man who loves himself is capable of loving others. Inasmuch as love is the gift of self, the person who considers himself worthless will see no reason for giving himself to others.

In the present order of grace the mystical body makes us all Christ's members. The whole Christ is not simply the God-man who lived and died and rose from the dead for us; He is, by some mysterious divine dispensation, all men. If, then, I am to love the whole Christ (and there is no such thing as loving only part of a person), that love must embrace my fellow-men. We think of love of God and love of man as two loves. Isn't it closer to the truth to think of them as two inseparable and indispensable elements of but one love? "Amen I say to you, as long as you did it to one of these my little ones, you did it to Me." Love of God, love of our fellow-man, this is perfection. Indeed, Christ went so far as to single this out as the distinguishing characteristic of those who understood and practiced what He taught. "By this shall all men know that you are my disciples, if you have love one for another."

Christ leaves no room for doubt in this; He unmistakably identifies our love for Him with our love for our neighbor. "If any man say, I love God, and hateth his brother; he is a liar." Implicit in this identification of Christ and neighbor is a significant consideration. I need Christ, but Christ also needs me. The proposition, "I need Christ," asserts something of my essential relation to God, but it is incomplete. A spirituality based solely on my need of Christ is inevitably going to be self-centered. There has to

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be the counter-balance which is had in the remarkable, if mysterious, truth that Christ also needs me. The mystical Christ, more concretely the Christ who is my neighbor, needs me, needs what I am and what I can do. It is important that I am all the things I ought to be, that I do what I ought to do, in a word, that I am holy. But this importance derives principally from Christ's need of me, not from some narrow inner needs of my own.

The true ideal of Christian spirituality is not self-centered. It is Christ-centered. As children of Adam we have difficulty enough in overcoming the drag of selfishness without installing it as an ideal to be striven for. The supernatural life that is in us has its highest expression in sacrificial love for Christ, for the Christ who sits at the right hand of the Father in glory and for the Christ who is still poor and suffering and lonely and confused in men. To love and serve that Christ, this is everything.

Maxence Van Der Meersch brings his novel *Bodies and Souls* to a close with the following paragraph. It is, perhaps, an apt conclusion for these considerations.

There are only two loves: the love of self and the love of other living creatures. And behind the love of self lies suffering and evil. But behind the love of others lies the Good—God Himself. Every time that man loves something beyond himself it is, consciously or not, an act of faith in God. There are only two loves, the love of self and the love of God.

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## Survey of Roman Documents

The documents which appeared in *Acta Apostolicae Sedis* (AAS) during June and July, 1960, will be surveyed in the following article. Throughout the article all page references will be to the 1960 AAS (v. 52).

### *Easter and Pentecost Messages*

On April 17, 1960 (pp. 369-71), Pope John XXIII delivered the traditional Easter message to the City and the World. He reminded the faithful that Easter is the greatest feast of the entire Church year, and he recalled with approval the remark of Pope St. Gregory the Great that Easter is a sublime wedding hymn celebrating the mystical union of the incarnate Word with the Church. On Easter, he continued, the Church renders homage to Christ the Redeemer, the conqueror of death and of human wickedness; nevertheless the battle still goes on between Christ and His Church and the anti-Christian spirit. Hence he warned that the faithful of today need a great sense of their responsibility, a fear of compromise, and an absolute sincerity of intention. Christians, he added, must be the good odor of Christ which penetrates to all places of the earth. He concluded his message by recalling the sad conditions of those members of the Church who have been deprived of their individual liberty.

On Pentecost Sunday, June 5, 1960 (pp. 474-77), the Pontiff broadcast a message to the faithful of Africa. Africa, he said, is a land that is profoundly religious; it may well be, he added, that it is for this reason that the Infant Savior fled to Africa during His exile from His own country. It was also the reason why soon after Pentecost the Catholic faith spread to Africa and produced a glorious troop of martyrs. It was Africa, too, that produced so many religious communities, hermits, and especially the great genius that was St. Augustine. He reminded his listeners that the faithful of Africa are as dear to the Church as members of other nations, for all have been

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baptized into Christ. The Pope expressed his satisfaction with those African regions that have achieved sovereignty but also warned them that the achievement of this status does not solve all problems. A state has still to seek the healthy development of its country, and this requires that it foster respect for spiritual values. The Church, he added, provides principles of action that are useful for the development of individual, familial, professional, civic, and international life.

On the same date at the Solemn Vespers concluding the liturgical celebration of Pentecost (pp. 517-26), the Vicar of Christ delivered an allocution to the assembled faithful. The allocution was devoted to various considerations about the coming Second Vatican Council. In the course of the allocution the Pope announced the beginning of the work of the preparatory commissions—the last step before the actual convoking of the council. After noting that a council is something distinct from the ordinary government of the Church by the Roman curia and that an ecumenical council is a vivid presentation of the catholicity of the Church, the Pontiff went on to speak of the ways in which the faithful could cooperate with the work of the council. First of all, he insisted, their cooperation must consist in a development and nourishment of the sense and spirit of the supernatural. This is necessary, he said, because the Church—militant, suffering, and triumphant—is always supernatural and is occupied primarily with the things of the spirit. Accordingly the council is not to be considered as a display of natural forces. Secondly the faithful can cooperate with the work of the council by following the course of its development with a profound penetration of doctrinal principles and historical information. The Pontiff then indicated that the council recalls the role of the Holy Spirit in the government and spread of the Church and concluded his allocution by urging the faithful to unite with him in prayer for the success of the council.

In this connection it may be noted that on the same date of June 5, 1960 (pp. 433-37), the Pontiff issued the apostolic letter, *Superno Dei nutu*, in which he established the preparatory commissions for the coming council.

#### *Saints and Blessed*

- \* Under the date of May 26, 1960 (pp. 437-47), the Holy
- \* Father issued the decretal letter, *Terrenas hominum vices*,
- \* by which, without going through the ordinary method of canonization, he conferred sainthood on Blessed Gregory Barbarigo (1625-1697), bishop and confessor. He also announced that henceforth the feast of the new saint is to be observed by the whole Church as a feast of double rank on June 18.

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On the same date (it was the Feast of the Ascension) Pope John delivered a homily on the new saint (pp. 453-62). He began the homily by recalling the great mystery of Christ's Ascension. In it, he asserted, the triumphant Christ returned to show the Father the wounds of His Body and to inaugurate the new relationship between heaven and earth. The Ascension of Christ, he noted, opened the way to heaven for men. So it was that according to St. Thomas those dead who rose to life at the time of Christ's death, did so in order to enter with Christ into heaven. Since that time, the Pontiff added, the number of Christ's followers who have achieved heaven is incalculable; and the Vicar of Christ recalled to his listeners the scenes where the *Apocalypse* describes the vast throngs who follow the Lamb. In the last part of the homily the Pope turned his attention to the new saint, Gregory Barbarigo. The saint, he said, was a modern prelate and followed the example of St. Charles Borromeo by being an admirable executor of post-Tridentine legislation to the government of his diocese. He was also an indefatigable pastor of souls and accompanied all this activity with the most pure type of holiness.

On February 28, 1960 (pp. 416-19), the Sacred Congregation of Rites published a decree approving the miracles necessary for the canonization of Blessed John de Ribera (1532-1611), confessor, Patriarch of Antioch, and Archbishop of Valencia. On April 27, 1960 (pp. 489-91), the same congregation issued a decree stating that the canonization of the Blessed could be safely proceeded with. On May 30, 1960 (pp. 447-48), in a semi-public consistory the Pope formally requested the opinion of the assembled cardinals on the advisability of canonizing the Blessed. Since all the cardinals were in favor of the canonization, the Pontiff publicly declared his intention to proceed with the formal act of canonization. This took place on June 12, 1960 (pp. 497-503). On the same day (pp. 527-28), the Pope addressed a group of Spanish pilgrims who had come to Rome for the canonization of their fellow countryman. He told his listeners that Eucharistic piety was the center of the new saint's spirituality, that he had been a model to all bishops in his pastoral activity, and that he was a pioneer in the apostolate of the university.

On November 25, 1959 (pp. 414-15), the Sacred Congregation of Rites approved the reassumption of the cause of Blessed Brother Benildus (1805-1862), confessor of the Institute of Brothers of the Christian Schools. A second decree of the same congregation and issued on the same date (pp. 415-16) approved the reassumption of the cause of Blessed Teresa of Jesus (1843-1897), foundress of the Congregation of Little Sisters of the Indigent Aged.

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### *Youth and Youth Workers*

On April 23, 1960 (pp. 390-93), John XXIII delivered an allocution to members of the World Federation of Young Catholic Women. He centered the weightiest of his remarks around the theme of the federation's convention: work and the young woman. He remarked that the present age tends to glorify work with its power to transform the face of the world and to develop so many qualities in the worker. He warned, however, that some have been led to idolize work and in doing so have falsely reduced man to the role of a simple, material instrument, thereby neglecting the personal dignity of man. He also noted that with regard to the work of women the Church has always been careful to emphasize the natural dignity of woman and her connatural mission in life, a mission different from that of a man. The work of woman, he concluded, should always be directed—immediately or mediately—to motherhood.

On April 24, 1960 (pp. 394-96), the Pontiff spoke to a group of persons interested in the safeguarding of boys and adolescents. He praised their work for maladjusted children, basing his praise on the text of Matthew 25:40, "Amen, I say to you, all that you do for the least of my brethren, is done to me." At the conclusion of his address the Holy Father expressed his satisfaction with the recent United Nations Declaration of the rights of children.

On May 29, 1960 (pp. 469-72), the Vicar of Christ addressed a congress of young persons belonging to the rural life movement. He praised his listeners for their past participation in the work of Catholic Action; he also reminded them that their conference theme of "Hunger in the World" should not be limited to man's hunger for bread but must also include his hunger for human dignity, for culture, for friendship, and especially for God. He asked his listeners to expend their energies in working for justice and bade them to show forth in all charity the needs of persons and of communities. He also encouraged his listeners to aid rural youth to inscribe in their daily lives the requirements of the Gospel and to aid them to be attentive to the presence of God in nature.

On June 30, 1960 (pp. 530-32), the Pontiff delivered an allocution to an international congress of educators of maladjusted youth. Having noted their necessary concern with mental health, the Pope went on to say that the Church has always realized that health is not merely a biological phenomenon, but must also be based on religious and moral forces. He then listed the qualities that his listeners' work requires of them: self-mastery, balanced personality, respect and sympathy for their charges, and a solid and appropriate scientific foundation.

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## Miscellaneous Documents

On the Feast of St. Joseph the Worker, May 1, 1960 (pp. 397-400), the Pope broadcast a message to all the workers of the world. With the aid of St. Joseph, he said, every Christian family can reflect the example of the Holy Family of Nazareth in which constant work was joined with the most ardent love of God. It is this, he added, that is the basic reason for the Feast of St. Joseph the Worker. By it the Church wishes to recall to workers their dignity and to invite them to make of their work a powerful means of personal perfection and of eternal merit. Work, he added, is in fact a lofty mission, for it is an intelligent collaboration with God the Creator. Moreover what is tiring and difficult in work enters into the redemptive plan of God, who, by saving the world through the love and suffering of His only Son, has made human suffering into a precious instrument of sanctification. How different, he added, is this Christian concept of work from that mistaken ideology that strips the worker of his greatness and reduces him to an instrument of class struggle. After telling his listeners that the Church counts on them to spread the doctrine and peace of Christ throughout the world of labor, the Pontiff concluded by recalling the Church's maternal love and solicitude for the worker and by praying to St. Joseph the Worker for the welfare of the workers of the world and their families.

On May 3, 1960 (pp. 463-65), the Pontiff addressed the members of the Food and Agriculture Organization. He encouraged them in their newly undertaken "Battle against Hunger" and told them that their campaign is agreeable to the Church, since she is bound to imitate Christ who went about doing good. It is true, he said, that man does not live by bread alone; yet it must also be recalled that it was by the multiplication of bread that Christ twice showed His power to the crowds. He lifted their thoughts to spiritual realities, but He also willed to take care of their hungry bodies.

Under the date of April 13, 1960 (pp. 403-4), the Holy Father sent a written message to the people of Togo, congratulating them on their newly gained independence but also pointing out to them their new responsibilities. On April 21, 1960 (pp. 396-97), the Pope radioed a message of congratulation to the people of Brazil on the official opening of their new capital city; previously on April 2, 1960 (pp. 401-2), he had sent the same nation a written message for the conclusion of their national Eucharistic congress; in the message he told the Brazilians that mankind needs an effective supernatural nourishment to neutralize and overcome the danger of spiritual death to which the world exposes men's souls. Such a food, he added, is the Eucha-

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rist, according to the words of Christ, "Who eats this bread will live forever" (Jn 6:58).

On May 29, 1960 (pp. 472-73), the Pontiff broadcast to the faithful of Costa Rica on the conclusion of a general mission throughout that country. He urged them to cultivate the virtue of faith and to keep it alive by adequate religious instruction. He also exhorted them to defend the Christian family as one of the firmest bulwarks against atheistic materialism.

On June 18, 1960 (p. 529), the Holy Father delivered an allocution of welcome to Arturo Frondizi, the president of the Republic of Argentina. On May 8, 1960 (pp. 466-69), the Pontiff delivered a short allocution on the occasion of the consecration of fourteen bishops from various parts of the world.

On February 13, 1960 (pp. 410-11), the Sacred Consistorial Congregation issued a decree applying the norms of the apostolic constitution, *Exsul familia*, to all priests of Latin America and the Philippine Islands who wish to go to the United States or to Canada. Permission for this—for whatever reason and for whatever period of time—is in the future to be obtained from the Sacred Consistorial Congregation or from nuncios, internuncios, and apostolic delegates who have been granted the power to give such permissions. Such permission is also needed by religious priests except in the case of those sent by their superiors to other houses of their own institute. Priests who go to the United States or to Canada without the necessary permission are suspended; and should they exercise their sacred functions, they will incur an irregularity, the penalties for which can be absolved only by the Sacred Consistorial Congregation.

On March 7, 1960 (p. 493), the Sacred Congregation of Seminaries and Universities announced the full canonical establishment of the Institute of Mariology in the theological faculty of the Marianum. The Sacred Apostolic Penitentiary (pp. 420-21) published the text of an indulgenced prayer composed by John XXIII for missionaries. On February 24, 1960 (pp. 412-13) the Sacred Congregation of Rites issued the Latin text of the Litany of the Precious Blood; a translation of the litany is to be found elsewhere in this issue of the **REVIEW**.

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# Views/ News/ Previews

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## *Vocational Problem*

A priest has written to REVIEW FOR RELIGIOUS to inquire about the following matter: "A young man of twenty-six years, who has been blind for ten years, and who is slightly crippled—he can get around by himself and take care of himself—would like to join some religious order. He would like to be a priest or a teaching brother. Is there such an organization approved by Rome? Where is it? Whom should I contact?" It would be appreciated if readers of the REVIEW who know about orders or congregations that take such applicants would communicate their information to the editorial office of the REVIEW at St. Mary's College, St. Marys, Kansas.

## *New Periodical*

*Teologia y vida* is a new theological magazine which began publication in 1960. As its title indicates the new review aims to present theological matters in close relationship with the actual living of daily life. The review is published four times a year; an annual subscription costs \$1.50. Inquiries concerning the new magazine should be sent to the following address:

Teologia y Vida  
Avda. Bernardo O'Higgins 224  
Santiago, Chile

## *Second Vatican Council*

Now that the preparatory commissions for the coming Second Vatican Council have been formed, it may be useful to record the names of the various commissions as well as those of the president and the secretary of each commission.

Central Commission: President, Cardinal Ottaviani; Secretary, Monsignor Felici.

Theological Commission: President, Cardinal Ottaviani; Secretary, Father Sebastian Tromp, S.J.

Commission for bishops and the government of dioceses: President, Cardinal Mimmi; Secretary, Bishop Gawlina.

Commission for clerical and lay discipline: President, Cardinal Ciriaci; Secretary, Father Christopho Berutti, O.P.

Commission for religious: President, Cardinal Valeri; Secretary, Father Joseph Rousseau, O.M.I.

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Commission for the sacraments: President, Cardinal Aloisi-Masella; Secretary, Father Raimondo Bidagor, S.J.  
 Commission for the liturgy: President, Cardinal G. Cicognani; Secretary, Father Bugnini, C.M.  
 Commission for studies and seminaries: President, Cardinal Pizzardo; Secretary, Father Augustin Mayer, O.S.B.  
 Commission for the Oriental Churches: President, Cardinal A. Cicognani; Secretary, Father Welykyi.  
 Commission for the missions: President, Cardinal Agagianian; Secretary, Bishop Mathew.  
 Commission for the apostolate of the laity and for Catholic Action: President, Cardinal Cento; Secretary, Monsignor Glorieux.  
 Commission for the union of Christians: President, Cardinal Bea; Secretary, Monsignor Willebrands.  
 Commission for the press, radio, cinema, and television: President, Bishop O'Connor; Secretary, Monsignor Guerri.  
 Commission for the technical and economic preparation of the Council: President, Cardinal Di Jorio; Secretary, Monsignor Deskur.

#### *Useful Publications*

*De religiosis institutis et personis (On Religious Institutes and Persons)* by A. Vermeersch, S.J. has long been recognized as an important source of knowledge of ecclesiastical law for religious prior to the publication of the code. The work has long been out of print, but is now being reproduced photographically and by offset. The work (in three volumes) can be ordered from:

Editions de la Bibliothèque S.J.  
 College Philosophique et théologique  
 220, Waversebaan  
 Heverlee-Louvain  
 Belgium

*Channels*, a pamphlet listing secular institutes, pious associations, and non-canonical societies in the United States can be obtained for twenty-five cents from:

Life of Total Dedication in the World Conference  
 Box 4522  
 Brookland P.O.  
 Washington 17, D.C.

- + From the same address and for the same price can also be
- + obtained the *Constitutions* of the Conference of the Life
- + of Total Dedication in the World.

#### *Views, News, Previews*

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# Questions and Answers

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The following questions and answers are a continuation of the series on local houses and local superiors which was begun in the March, 1960, issue of the REVIEW.

**45. Our constitutions state: "The local superior continues in the exercise of her office even when a council general or the superioress general is present in the house." Is this article canonically correct?**

My inclination is to term it canonically confused. A general official, such as a general councilor, secretary general, or bursar general, is in no sense a superior. As such, these officials have no authority over the other members of the institute. A councilor is merely an advisor of the superior to whom he has been assigned as a councilor. He is not an associate in authority. Secondly, there is an evident distinction between general, provincial, and local government. The superior general possesses and exercises general government. He, as such, does not directly exercise local government; and the practice of the Holy See forbids him to have also the office of a local superior (cf. Question 28). The local superior of the house where the superior general or provincial resides, since he equally possesses the office of local superior, has exactly the same authority as the local superiors of other houses. Higher superiors should insist that this authority be maintained. They should not intrude into the local government of the house where they reside, nor should they permit the subjects of this house to run to them with every trifling recourse or complaint against the local superior. The local superior of such a residence has by law and should have in fact all the rights, duties, and responsibilities that local superiors have in other houses. There is little efficacy in the prohibition of the constitutions against a higher superior being also a local superior if in fact he takes over local government. The reason for the prohibition is to reserve him for the highly important general or provincial government, which he nullifies to the degree that he takes over local government. Higher superiors therefore are not to be burdened in the house of their residence with duties that appertain to a local superior. It is better also to leave all local honors, if any exist, to the local superior. The question is worthy of a new axiom: to each be honor and glory in his own degree and level without usurping lesser honors.

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The confusion of this question is very common. It is contained also in the following article: "If a general official is visiting or residing in the house, she will give the signals, lead the prayers, and give the blessing." Articles and practices of this type are by no means confined to one or two institutes.

**46. Our constitutions legislate on the absence of subjects from their houses but say nothing about superiors in this respect. Is there any general law on the absence of superiors?**

Canon 508 obliges all superiors, general, intermediate, and more strictly local superiors, to reside in their own houses and not to be absent from these except in accordance with the manner, reasons, and time determined in the particular constitutions. This matter may be regulated also by custom, usage, or the enactments of the general chapter or higher superiors. Some constitutions forbid a local superior to be absent overnight, except in a case of urgent necessity, without the permission of a higher superior.

**47. Our constitutions read: "Twice a month, the local superior must give, or appoint someone to give, an instruction in Christian doctrine to all the sisters in the community, as well as to those who are employed in the work of the house; and, furthermore, each month she must give a spiritual conference to the whole community." We have been told by several priests that our law on this matter was not the same as that of the Code of Canon Law. Are these priests right?**

Yes. Canon 565, §2, commands that a catechetical instruction be given to the lay brother and lay sister novices at least once a week. Canon 509, §2, 2°, orders that a catechetical instruction, adapted to the capacity of the hearers, be given at least twice a month to the professed lay brothers and lay sisters and to the seculars who work and reside day and night in the religious house. The same instruction may be given to both the religious and seculars, and both of these may fulfill the obligation by attending two of the weekly instructions given to the novices. The instruction is intended primarily for the religious; if there are no lay brothers or lay sisters in the house, there is no obligation to have the instruction only for the seculars (Larraona, *Commentarium Pro Religiosis*, 8 [1927], 172, note 413; Schaefer, *De Religiosis*, n. 539). Both the religious and the seculars may satisfy the obligation by the instruction or sermon given at Sunday Mass, for example, in a parish church (Goyeneche, *De Religio-*

sis, 41, note 49; *Quaestiones Canonicae*, I, 174-75; Coronata, *Institutiones Iuris Canonici*, I, 652; Bowe, *Religious Superiores*, 116). The instruction is obligatory only if such religious and the seculars are in need of it. It is not necessary when they can be judged to be sufficiently instructed (Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 629; Goyeneche, *Quaestiones Canonicae*, I, 175; Schaefer, *ibid.*; Geser, *Canon Law Governing Communities of Sisters*, n. 351). The obligation certainly does not extend to seculars who work in the religious house but do not reside there day and night. It does not certainly extend beyond those who do manual or domestic work in the religious house and reside there day and night (Larraona, *ibid.*, 172-73; Goyeneche, *De Religiosis*, 41, note 47; Muzarelli, *De Congregationibus Iuris Dioecesanis*, n. 246; Vermeersch-Creusen, *ibid.*; Schaefer, *ibid.*; Fanfani, *De Iure Religiosorum*, n. 441; Jombart, *Traité de Droit Canonique*, I, n. 825). The obligation is only probable and therefore does not in fact exist with regard to other seculars residing day and night in the religious house, for example, boarding students, guests, and patients. It would certainly seem strange to oblige such temporary residents as guests and patients to a catechetical instruction, and the boarding students are presumably receiving adequate religious instruction in school.

Canon 509, §2, 2°, also commands local superiors, especially in lay institutes, to have a religious exhortation given to the community at least twice a month. This obligation extends certainly only to all professed and novices, only probably to postulants, but these may certainly attend the exhortation. The obligation seems to me to extend to all who are in any way members of the religious community and would thus include postulants. The matter of the exhortation should be at least remotely on the religious life. If it is not possible to have exhortations, it is a commendable practice to have spiritual reading, even though this is not to be considered the equivalent of an exhortation.

The instruction and exhortation may be given by a competent lay religious, for example, the local superioress herself; but it would be better to have them given, at least occasionally, by a priest. Several authors and also some constitutions even phrase the obligation in this way, that is, the local superior is to give these two monthly instructions and exhortations personally or through others. Both exercises may be interrupted during the vacation seasons. Superiors should strive diligently to have the instruction and exhortation; but if this is impossible or it is possible to have only one a month, the law ceases to oblige.

The constitutions of lay congregations are sometimes not in accord with canon 509, §2, 2°. They command an

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instruction, the code commands a catechetical instruction; they state that the catechetical instruction is for all the religious or sisters, whereas the canon affirms it only with regard to professed lay brothers and lay sisters; or they extend it to all sisters employed in domestic work, who are not necessarily lay sisters; and, finally, they affirm the obligation of the catechetical instruction with regard to all who dwell in the house, to all employed in the work of the house, all servants, or all help who live in the house, whereas the obligation of the canon is more confined, as explained above. The law of the constitutions may evidently be broader than the code, but there is a strong suspicion that at least most of these constitutions are erroneously stating the obligation of the code.

**48. Does canon law oblige local superiors to make regular written reports to higher superiors?**

Not canon law but the law of many constitutions contains the very practical norm that a local superior is to make regular written reports to higher superiors on the state of his community. The frequency of the report varies from monthly to annual reports, for example, every three months to the provincial and every six months to the superior general. In some institutes divided into provinces, the report is made only to the provincial. Some constitutions prescribe a briefer and more frequent report, for example, every two months, and a complete annual report. The topics of the report are the members of the community, that is, their health, performance of the religious exercises, conduct, success or failure in their work, problems, difficulties, any changes made in their duties, the general religious and disciplinary state of the community, anything noteworthy concerning the work of the community, anything of note in the material state of the community, notable events since the last report, and any other matter of which a knowledge is necessary or useful for proper government. A few institutes prescribe a report on the same matter by the local councilors. This is also a very practical norm. The time again varies, for example, annually or semi-annually, or once a year to the superior general and semi-annually to the provincial. The constitutions usually command the local superior to make regular written reports to a higher superior on the professed of temporary vows, for example, annually or semi-annually.

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**49. The chapter of our constitutions on local superiors seems to me to contain nothing but canon law. Isn't this an excessively legal picture of a superior?**

It has been more than once emphasized in the REVIEW FOR RELIGIOUS that the constitutions of lay institutes

should be complemented by a directory and a custom book. The former gives the broader and more inspiring principles of the religious life, the latter contains the details. It has been equally stressed that the constitutions should contain a sufficient number of spiritual articles, so that they do not lose their nature of a norm of sanctity. The chapter on the local superiors usually contains several such articles, for example, that the local superior should be an example of observance to his community, especially by prompt and faithful attendance at the religious exercises; that his primary duty is to direct his subjects to religious sanctity; that the manner of government should be neither severe nor lax, paternal or maternal but firm; that he should avoid partiality; have regular interviews with his subjects, for example, monthly or three or four times a year; and that he is to interest himself especially in the government and formation of the junior professed. Some constitutions strive to summarize the duties of a local superior in one article, as in the following: "For greater effectiveness in the accomplishment of her delicate duty, it is most important that the superior be really spiritual and learned, endowed with a mind that is in no way narrow and open to ideas on the various fields of the apostolate; she must be foreseeing, intelligent, energetic; a mother and teacher who excels all, especially in goodness, spirituality, and in the apostolate; who sees and directs and is the soul of everything in the house; a prudent and devout counselor who knows how to gain the confidence of the sisters; who always enlightens, aids, consoles, strengthens, encourages; who in difficulties, especially those of the apostolate, elevates her own mind and that of her daughters to the spirit of St. Paul, seeking the glory of God and the good of souls" (*Constitutions of the Pious Society of the Daughters of St. Paul*, n. 503).

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Questions  
and Answers

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## Book Reviews

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[Material for this department should be sent to the Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

### ALL MY LIBERTY: THEOLOGY OF THE SPIRITUAL EXERCISES. By John A. Hardon, S.J. Westminster: Newman, 1959. Pp. 207. \$3.75.

Abundant literature continues to issue from the press in works either directly or indirectly concerned with the Spiritual Exercises of St. Ignatius. New approaches are constantly found in commentaries on the whole or individual aspects of the Exercises. Father Hardon in his latest work has concentrated on the dogmatic foundation of the key meditations and of other important documents of the Ignatian Exercises, for the reason, as he states in the introduction, that no such treatment has hitherto been attempted in English. The solid results of his study are a welcome aid especially to busy retreatmasters, who, desirous of the secure backing of theology at every step in their expositions, have not the leisure for the necessary research. The title of the book is the familiar phrase from the concluding prayer of the Exercises, "Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will."

The historical introduction of the book presents a compact retelling of the not too familiar story of the origin, papal approval, and diffusion of the book of Exercises, with a final well documented appraisal of their spiritual efficacy. The key meditations are all carefully weighed for their theological content, with references especially to the writings of St. Thomas and other classical spiritual authors. Constant use of the *Monumenta Historica Societatis Iesu* gives further weight and clarity to these expositions. Since the work is to appeal to theologians and others specially interested in theological background, it might have been in place to supply more references to the Exercises by means of the now current enumeration of paragraphs.

In the chapter "Vocal and Mental Prayer," the author heavily emphasizes the use of the three powers of the soul—memory, understanding, and will—as essential to the Ignatian method of prayer. This triple division he makes a "key to the proper understanding of St. Ignatius' teaching on prayer," and has the three powers of the soul figure prominently throughout the book. It may be remarked that too rigid an insistence on the use of the three powers has led critics of Ignatian prayer to find fault with or even condemn the whole method. As a matter of fact, in the book of Exercises it is only in the first meditation on sin, the so-called First Week, that the use of the three powers is prescribed in detail. For the rest, Ignatius allows the greatest latitude with a minimum of method, as when he lays down an important general norm for the one meditating: "I will remain quietly meditating upon the point in which I have found what I desire, without any eagerness to go on until I have been satisfied." Even with this liberty granted, it will still always remain true that memory, understanding, and will must somehow come into play in every reasonable approach to God in prayer.

The short treatise on examination of conscience appears



worthy of special mention. It offers a clear and incisive treatment while remaining simple and practical. Too often the examination of conscience is scarcely rated as a genuine spiritual exercise, whereas, in the esteem of Ignatius, it merits the highest regard, occupying the first place in his enumeration of the wide diversity of operations included in the general term *spiritual exercises*.

Another important section of the work is the final chapter, "Norms of Catholic Orthodoxy." Here the author manifests his familiarity with "The Protestant Churches of America," concerning which he has published a notable volume under that title. These norms, in his estimation, are a classic summation of the Ignatian spirit; and no retreat is wholly effective without them. It is to be feared that the limited hours usually allotted to the Exercises leave no time for this important final treatise. Might it be possible to issue these thirty-five vital pages (the longest chapter, by far, of the entire work) in a separate brochure, set down as prescribed reading for individual retreatants? Or else, have enough copies of the work in circulation so that all may have occasion to read it?

In an appendix the most important selections from the text of the Exercises are assembled for handy reference. What is there given seems sufficient for the ordinary reader. If fuller extracts are desired the text of the Exercises is easily available for careful students and experienced retreatants. *All My Liberty* has added a valuable contribution towards a deeper appreciation of Ignatian spirituality as presented in the *Spiritual Exercises*.

ALOYSIUS C. KEMPER, S.J.

**THIS IS CATHOLICISM.** By John Walsh, S.J. New York: Doubleday, 1959. Pp. 398. Paper \$1.25.

Those who from the vantage point of classroom forms have admired and profited from Father Walsh's strikingly efficient pedagogical technique, an ability to communicate the deepest thoughts in an economy of quite simple language, rejoice to see him inimitably sharing his learning through the medium of a new question-and-answer paperback, a vade mecum of Catholic doctrine, moral teaching, and discipline. In it the Weston (Mass.) College dogma professor continues afresh, really *afresh*, a program of teaching not scorned, but on the contrary used most effectively, by two eminent doctors and forbears in his religious family, St. Peter Canisius and St. Robert Bellarmine. Those lovable, sensible men would have liked this work.

Father Walsh opens with the questions: what are the four major problems of life? And he answers: existence, pain, evil, and death. The book that follows is divided into three sections: Ethical Teaching; Jesus, His Person and His Work; Life and Worship. Some of the answers are pithy; others are more extended, veritable gems of religious essay and discussion. Some of the answers are scripturally founded, others rationally. In still others a *tu quoque* flashes; for example: "The idea of bringing economic or social pressure to bear against the primary joys of parenthood and family would strike the citizens of a democracy as sheer fascism." In other answers, *ad hominem* is used effectively: "A parent, then, who deprives his child of religious instruction in order to allow him complete freedom in religious matters is like a parent who would keep a child from all knowledge about his country in order to permit him complete freedom in matters of patriotism."

Where Father Walsh begins his work, there he also ends it: with answers to the problems of existence, pain, evil, and death; only here he is in the mystic context of the Church as the body

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of Christ, "an idea that probes to the very center of the Church's being, exposing those delicate yet indestructible fibers that bind her to Jesus." It is difficult to imagine what could keep *This Is Catholicism* from becoming one of the most popular items in the Image Book Series because of its aptitude for classroom use, self instruction, and convert work.

EARL A. WEIS, S.J.

**SAINT DOMINIC.** By Sister Mary Jean Dorcy, O.P. St. Louis: B. Herder, 1959. Pp. 173. \$3.25.

Love, admiration, gratitude, literary imagination, and scholarship characterize this well-written biography. The author accepts the traditional story of the origin of the rosary and regrets the absence of contemporary documents to make it strictly historically proven. In this connection the omission from the three-page bibliography of the August and October volumes of Butler-Thurston-Attwater's *Saints* and the Bollandists' *Acta Sanctorum* is unfortunate. Likewise the use of the word *enemies* for critics in a sharp sentence on page 149. But this is a good biography, full of understanding and of many a rewarding little narrative. However, remembering the thing of beauty that was Father Cuthbert's *Saint Francis*, one feels that Saint Dominic has not yet had as good a biography as he decidedly deserves.

PAUL DENT, S.J.

**WALLED IN LIGHT: SAINT COLETTE.** By Sister Mary Francis, P.C. New York: Sheed and Ward, 1960. Pp. 247. \$3.95.

Colette Boellet (1381-1447) of Corby (*Crow-ry*) in Picardy was to have been Nicholas. Her fifty-nine year old mother and still older father prayed to the good saint (the real Santa Claus) so many years for a child of their own that it had to be given his name. When "it" proved to be "she" the happy mother immediately called it Nicolette! Much marked Colette as a child of predilection—and contradiction. But much prayer and level-headed generosity made her restorer of the primitive rule of St. Clare where it needed restoring and greatest of St. Clare's daughters. There is intensely interesting background reading for European history here (Hundred Years War and Avignon Popes) and much sound and often gently amusing spiritual reading.

PAUL DENT, S.J.

**BOLD ENCOUNTER.** By Peter-Thomas Rohrbach, O.C.D. Milwaukee: Bruce, 1960. Pp. 224. \$3.75.

Young John Yopez in faded green shirt knocks overmuch at the monastery, and a good humored brother makes him "promise not to break down any more doors." Years later a youthful novice brings aged Father Anthony the latest copy of John's *Ascent of Mount Carmel* and hears him explode, "Bah! That book! It's causing the death of John all over again!" Contentedly, as we read on, we know we are in the hands of a novelist who knows his trade. He knows his saint and surroundings, too, and skillfully mingles "factual history" with the "purely fictional"—as he obligingly points out in his historical footnote to the book. Deliberately he writes of the man, not the man's books, of the doctor of the Church, not of his doctrine of prayer. Both the purpose and the performance are good. One hopes that the author will use his knowledge and skill to give us a similar book on St. Teresa of Avila.

PAUL DENT, S.J.

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**CATHERINE OF SIENA.** By Igino Giordani. Translated by Thomas J. Tobin. Milwaukee: Bruce, 1959. Pp. 234. \$3.75.

This latest biography of one of the greatest mystics of Italy comes to us from a man, who, as a Vatican librarian, is as well acquainted with the history of the turbulent fourteenth century as he is with Catherine of Siena. Because of a stilted translation, the book seems to have lost some of the freshness it must have possessed in the original Italian. The reader, nevertheless, will be fascinated by the basic story of how a humble and practically uneducated girl became, through mystical union with God, a great force, a leader in the affairs of the Church and her country. Furthermore, the excerpts from the "Dialogue" of Catherine, as well as the citations from her letters, offer a spiritual treatise as wise and practical and helpful today as it was for the people who lived in the time of this great woman.

LEO J. MCGOVERN, S.J.

**COUNSELLING THE CATHOLIC.** By George Hagmaier, C.S.P., and Robert Gleason, S.J. New York: Sheed and Ward, 1959. \$4.50.

This book is, as the authors modestly indicate in their introduction, an attempt to present a simple outline of fundamental counselling concepts and techniques so that the Catholic confessor and counsellor may more effectively aid the troubled souls who often seek his aid. It is not a book of ready-made answers for "typical human problems"; for if a single conviction is central to the book, it is that no person is a typical problem. Rather the authors thoughtfully and practically avail themselves of the findings of modern psychology to build attitudes about the problem-solving process itself. Thus there are chapters on scrupulosity, alcoholism, homosexuality, masturbation, the psychology of human weakness. Father Hagmaier treats the counselling theory and technique, Father Gleason the moral aspects. In an interesting chapter entitled "The Priest as Listener," the authors, cautiously distinguishing the roles of counsellor and confessor, show how Rogerian non-directive procedure often can and should be used as a pastoral instrument. The treatment of scruples will provoke many a priest to reconsider his procedure, both confessional and extra-confessional, in dealing with this painful problem. The considerations on the imputability of human moral failures are built upon sound theological and pastoral literature. By way of appendices, two useful catalogues are presented: one, a glossary of mental illnesses; the other, a list of referral facilities. But when the last page has been read, the seasoned veteran as well as the young seminarian will probably find his reactions centering around a single motif—and this, happily, the very attitude one feels the authors had envisaged as basic to the problem-solving process: a renewed insight into the complexity of the human personality together with a deepened compassion for human weakness.

RICHARD A. MCCORMICK, S.J.

**INTRODUCTION À LA BIBLE: Tome I, Introduction Générale, Ancien Testament.** 2<sup>e</sup> édition revue et corrigée. Sous la direction de A. Robert (+) et A. Feuillet. Tournai (Belg.): Desclée, 1959. Pp. xxx, 880. No price given.

This second edition of the first volume of a work which is surely a landmark in modern Catholic Scripture studies has been "corrected" to emphasize the fact that it is not intended as a textbook for seminarians. Its purpose, rather, is to offer to professors, to priests, and to educated lay persons a somewhat

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detailed conspectus of the currents of contemporary exegesis. This it does in admirable fashion; and if the general tendency of the nine priest-professor authors is "advanced," the orthodoxy of the whole is vouched for in the new *Avertissement* by such persons as then Father, now Cardinal Bea and Father Athanasius Miller, Secretary of the Pontifical Biblical Commission. Under the division of General Introduction are to be found sections on inspiration, inerrancy, and canonicity, rules of criticism, and Catholic interpretation of the sacred books. The greater part of the book (pp. 214-836) is devoted to the Old Testament, its historical background, each of its books, and its formation. General and specific bibliographies, a twenty-eight-page index of Scripture references, and a fourteen-page general analytical index enhance the usefulness of this extremely valuable, even indispensable work.

J. J. DEVALT, S.J.

**ASIA LOOKS AT WESTERN CHRISTIANITY.** By Thomas Ohm. New York: Herder and Herder, 1959. Pp. 252. \$4.75.

**HINDUISM.** By Solange Lemaitre. Translated by John-Francis Brown. New York: Hawthorn, 1959. Pp. 126. \$2.95.

Recommended to teachers of religion and modern history and to senior mission societies is this translation of the 1948 German volume of Benedictine priest and missiologist Ohm. Much travel through Asia and study of an extensive, polyglot bibliography make the book a compilation of comments by Asians of various faiths and lands on Christianity, with the author's comments thereon and an eleven-page index. Archbishop T. D. Roberts, S.J., formerly of Bombay, in his very able preface, was "glad to commend cordially" this sobering study. We wish that page 181 had not followed the too frequent "western" habit of spelling the name of India's great Gandhi incorrectly. Asian non-Christians will look no more kindly upon Christianity if we insist on spelling Gandhi *Ghandi* than we would on them, if we found them spelling Washington *Whashington*. In either case bad spelling would simply emphasize our foreignness to one another and give us a worse case of xenophobia.

Lemaitre's volume is a credit to the whole Twentieth Century Encyclopedia series. The usual names and facts of objective world scholarship are given, together with a very good selection out of the enormous amount of the Sanskrit literature of the Sanatana Dharma (sa-nah-ta-na dhurm-a) or Eternal Religion, the Hindu name for the collection of religions which the western world usually calls Hinduism. Regrettably, the book is much less complete in its account of the contribution of India's several vernacular languages to Hinduism. Hindi's Tulsi Das and Kabir and Tamil's Tirukkural, to name but three, are even more important in Hinduism than Dante, Bossuet and Newman in Catholicism.

\* St. Thomas Aquinas, with a knowledge of non-Christian  
 \* thinkers limited to Moslems and Jews and the ancient Medi-  
 \* terranean world, was yet able to write his marvelous *Summa*  
 \* *Contra Gentiles*. If he had known these little summaries of the  
 Gentiles against the Church which Ohm and Lemaitre provide  
 for us, how much more wonderfully he would have written. All  
 the hard-pressed missionaries from the thirteenth century to the  
 end of time would have had invaluable assistance in preaching  
 the folly of the Cross to the complicated wisdom of so far the  
 most of the billions of mankind. May studies like these little  
 books set innumerable souls studying and praying that God

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hasten the day when He gives His Church another and a greater Aquinas, his equal in marvelous mind and memory and purity of heart, his superior in the advances since his time in all the sciences human and divine.

PAUL DENT, S.J.

**HAMMER AND FIRE.** By Raphael Simon, O.C.S.O. New York: Kenedy, 1959. Pp. 258. \$3.95.

**SEARCH FOR SANCTITY.** By Rt. Rev. Damian Jentges, O.S.B. Fresno: Academy Guild Press, 1959. Pp. 203. \$3.95.

Father Simon, already well-known to Catholic readers from his earlier book, *The Glory of Thy People*, now gives us a comprehensive *summula* on the Christian life. His theme, "the need for God as our happiness and the means to fulfill this need," is developed in five closely-written sections: fundamentals for happiness—prayer, spiritual reading, self-denial and conformity to God's will; plan of happiness—the Christian economy and the life of the spirit; means to happiness—the Church, the sacraments, vocation; the virtues and gifts of the supernatural life and progress in the life of grace; mental balance and the degrees of the spiritual life (the first two chapters in this last part are of special interest). An annotated list for spiritual reading concludes the work.

All this is obviously a lot of ground to cover in three hundred pages; but working within the limitations of a compendium, Father Simon has given us a book well worth reading: an excellent job of compression, concise, clear, balanced, and (a virtue not too common with books of this genre) most readable. There is much wisdom in this work, and not rarely the pages have a warmth and unction surely born of contemplation and of experience in the ways of the spirit. In all, an excellent guidebook to the spiritual life, useful for those who give direction as well as for those who seek it.

Readers of *Saint Joseph Magazine* need not be told that Abbot Jentges' letters of spiritual direction addressed to lay persons—now gathered between the covers of *Search for Sanctity*—are not only interesting, perceptive, solid, and practical in their teaching, but can also provide an easy and yet really profitable introduction to living a more Catholic life in the world. Those who have not yet been introduced to Abbot Jentges will welcome this opportunity of meeting the *Search for Sanctity* "family" and of reading the Abbot's wise and kindly letters to them. These letters have already done much good in their original form; we are sure that priests and religious will want to make them available to an even larger number of lay people. *Search for Sanctity* is a "popular" book; we know it will reach a wide circle of readers who will look forward to reading the next book of the Abbot's letters.

C. G. ARÉVALO, S.J.

**THE LIFE OF BENEDICT XV.** By Walter H. Peters. Milwaukee: Bruce, 1959. Pp. 321. \$4.50.

The cloud of "unintelligent but intelligible oblivion" hiding the slight figure of Benedict XV begins to disperse in the light of this interesting, sometimes exciting, biography. The "ugly gargoyle on the beauties of Rome," as he once described himself, worked and pleaded incessantly for an end to World War I, an end that would be just and honorable for all the nations concerned. But these nations responded "with nearly universal vilification." "My appeals," he said, "not only have gone unheeded, but have been scandalously misinterpreted." His efforts

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to bring peace within the Church by repressing the excesses of the stifling conservatism of "integral Catholics," along with their frequently un-Christian methods of persecuting all whom they arbitrarily accused of Modernism (including Benedict himself when he was still only archbishop) also brought him unpopularity in many quarters. Father Peters has given us a picture of a man of wide learning, courage, and deep piety.

RICHARD W. MOODEY, S.J.

**SAINT IGNACE: LETTRES.** Translated and selected by Gervais Dumeige, S.J. Paris: Desclée de Brouwer, 1959. Pp. 327. Paper, no price given.

This French work is an excellent selection of the letters of St. Ignatius, two hundred of them from the twelve volumes containing almost seven thousand in the *Monumenta Historica Societatis Jesu*. There is a very penetrating and eloquent introduction of twenty-seven pages. Each letter is preceded by a short but enlightening introduction accompanied by a reference to its place in the *Monumenta*. There is an index of names, and another for the direction of one's reading. Type, format, the entire presentation are excellent.

WILLIAM J. YOUNG, S.J.

**THE SPIRITUAL EXERCISES OF ST. IGNATIUS IN OUR DAILY PRAYER.** By Aloysius Ambrozzi, S. J. Kozhikode: Xavier Press. Pp. 128. \$.40 plus postage.

This is a valuable little manual of prayers, suggested by the matter in the successive meditations of the Spiritual Exercises. Each prayer is faced with a fine line drawing, representing the thought of the prayer and the mystery or truth considered in the meditation, serving excellently as a second prelude or composition of place. The graphic interpretation of the Ignatian thought is the work of Professor Mario Barbaris. The booklet is intended for use in time of retreat and throughout the year. It should prove helpful at any time, and may be ordered from St. Vincent's Residence, P.B. 41, Calicut 1 (Kerala), India, where proceeds from the sale support the missions.

WILLIAM J. YOUNG, S.J.

**THE MODERNITY OF ST. AUGUSTINE.** By Jean Guitton. Translated by A. V. Littledale. Baltimore: Helicon, 1959. Pp. 89. \$2.50.

In this work Guitton examines and illustrates two major facets of St. Augustine's thought which have particular relevance for our time. *The Confessions* illustrate Augustine's concept of the role of the interior man in history, while his *City of God* presents his view of social man in history. Guitton proposes that it was Augustine's peculiar genius to perceive the relation and connection between interior man and social man in history. On these points the author compares and contrasts the saintly bishop's thought with that of such moderns as Freud, Proust, Gide, Sartre, and Hegel. To appreciate Guitton's book the reader must possess more than a passing familiarity with the philosophical thought of the above-mentioned moderns. This is not a spiritual reading book but rather a philosophical monograph which will be appreciated by those interested in St. Augustine's thought.

ROBERT J. LAB, S.J.

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